

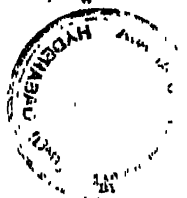
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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:

WITH
A LITERAL ENGLISH TRANSLATION,
NOTES, AND GLOSSARY.



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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry, of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.O.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford. "

SAMUEL FOX.

Morley Rectory, March, 1864.

PROÆMIUM.

ÆLFRED Kuning pær pealhrytoð ðirre bec. 7 hie of bec
Læbene on Englisc penðe. swa heo nu is gebon. hwilum he sette
forð be forðe. hwilum andgite of andgite. swa swa he hit þa
fretolost 7 andgitefullicost gereccan mihte for þæm myt-
licum¹ 7 manigrealsum weoruld² byrgum þe hine oft ærþer ge
on mode ge on lichoman byrgoban. Ða byrgu us sint swiðe
earfod sume³ þe on his dagum on þa wicu becomon þe he
unberfængen hæfðe. 7 þeah þa he þar boc hæfðe geleornode 7
of Læbene to Engliscum swelle gepenðe. 7 geporhte hi eft to
leoðe⁴ swa swa heo nu gebon is. 7 nu bit 7 for Lodes naman
halpað ælcne þara ðe þar boc næðan lyste. þ he for hine ge-
birðe. 7 him ne wite gif he hit rihtlicor ongite þonne he
mihte.⁵ forþæmðe ælc mon sceal be his andgite mæðe and be
his æmettan swecan ðæt he swiðe. 7 ðon þ he ðeð :

¹ Cott. myrlcum. ² Bod. weoruldum 7. ³ Cott. sumu. ⁴ Cott.
þa geporhte he hi eftes leoðe. ⁵ Cott. healpað. ⁶ Cott. meahste.

PREFACE.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Æreft hu Lotan gefunnon Romana rice. 7 hu Boetius hi
polbe beræðan. 7 Deodric þa þ̅ anfunbe. and hine het on
carcerne gebryngan :· p. 2.

II

Du Boetius on ðam carcerne hiſ ȝar ȝeorienbe ȝæſ :· p. 4.

III.

Du ȝe Ȝyrbom com to Boetie æreft inne on þam carcerne.
7 hine onȝan ȝreſſian :· p. 4.

IV.

Du Boetius hine ȝnȝenbe ȝebæð. 7 hiſ eapfoþu to Gobe
mænbe :· p. 6.

V.

Du ȝe Ȝyrbom hine eft ȝete 7 ȝuhte. mið hiſ an-
ȝrofum :· p. 8.

VI.

Du he him ȝehte biſpell bi ȝæne ȝunnan. 7 bi oþrum
tunȝlum. 7 bi polcnum :· p. 14.

VII.

Du ȝe Ȝyrbom ȝæbe þam Mobe þ̅ him naht ȝyfoȝ næȝe
þonne hit ȝoȝloȝen hæfde þa ȝoȝulb ȝælpa þe hit æp to ȝe-
funob hæfde. 7 ȝæbe him biſpell hu he hit macian ȝeolbe ȝif
he heoȝa ȝegen beon ȝeolbe. 7 be þæſ ȝapeſ ȝeȝele. 7 hu hiſ
ȝobena ȝeoȝca ealpa polbe hep on ȝoȝulbe habban lean :·
p. 16.

VIII.

Du þ̅ Mob anðȝroȝebe ȝæne Ȝeȝeabȝyȝeſſe. 7 ȝæbe þ̅ hit
hit æȝhȝonan onȝeate ȝcȝylbiȝ eac ȝæbe þ̅ hit ȝæne oȝſeten
mið ðæſ laȝeſ ȝape þ̅ hit ne mihte him ȝeanðȝroȝian. Ða cȝæp
ȝe Ȝyrbom. þ̅ iſ nu ȝit þinne unȝuhteȝyȝeſſe þ̅ þu eapȝ fulneah
foȝpoht. tele nu þa ȝeȝælpa ȝiþ þam ȝoȝum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Da ongan je *ƿiſdom* eft recgan biſpell be *ƿæne* runnan. hu heo ofenliht ealle oþre georpan. ⁊ geþioſtraþ mið hīre leohte. ⁊ hu þone ſmýltan ſæ þæſ ƿinbeſ ƿit :
p. 26.

Du Boetius ſæbe he ſpýtole onſaten hæfde ꝥ hit eall goþ ƿæne ꝥ ge *ƿiſdom* ſæbe. ⁊ geo onſonhneſ. ⁊ ða ſæla þe he ær penbe þæt geſæla beon geolban nauhtaſ næran. ⁊ hu ge *ƿiſdom*. ꝥ he mihte geſeccan ꝥ he [geſæliſ]¹ ƿæne. ſæbe ꝥ hiſ ancoſi ƿæne ða git fæſt on eoſþan :
p. 26.

XI.

Du geo Geſceabſiſneſ him anþropebe anb cƿæþ. ꝥ heo penbe ꝥ heo hīre hƿæthþegnunſeſ upahaſen hæfde ⁊ fulneah geþroht æt þam ilcan eoþþſcipe ðe he ær hæfde. anb acroþe hīre hƿa hæfde eall ꝥ he ƿolbe oþ þiſſe ƿoſulþe. ſume habbaþ æþelo ⁊ nabbap aſe :
p. 30.

XII

Du ge *ƿiſdom* hīre lærþe. gif he fæſt huſ tumbrian ƿolbe. ꝥ he hit ne ſette up on þone hehtan cnoll :
p. 36.

XIII.

Du ge *ƿiſdom* ſæbe ꝥ hīe meahtan ða ſmealiſon ſpneccan. forþamþe geo laſ hƿæthþegnunſeſ eoþe on hiſ anþit :
p. 36.

XIV.

Du þæt Moþ cƿæþ hiſ him ne geolþe lician ſægeſ laub. ⁊ hu ge *ƿiſdom* ahroþe hƿæt him belumpe to hīra ſægeſneſſe :
p. 40.

XV.

Du geo Geſceabſiſneſ ſæbe hu geſæliſ geo ſoſme elþ ƿæſ :
p. 48.

XVI.

Du ge *ƿiſdom* ſæbe ꝥ hi hi ƿolbon ahebban forþam anpealþe oþ þone heoſen. anb be Deobriſeſ anpealb ⁊ Neſoneſ :
p. 48.

XVII.

Du ꝥ Moþ ſæbe ꝥ him næſſe geo mæþ ⁊ geo gitunſ forþel ne licþe. buton to laþe he tilabe :
p. 58.

¹ Bod. ungeræliſ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hliran :-

pp. 60—68.

XX.

Be þære wiberweardban wýrbe. 7 be þære orworgan :- p. 70.

XXI.

Be ðæs ælmihtigan Godes anwealde. hu he welt eallum his
gerceaftum :- p. 72.

XXII.

Du ge Wifdom 7 geo Gerceaftwifnes hæfton þæt God ariet
æghwær ge mid smealcne swnæce. ge mid wýnguman jange :-
p. 76.

XXIII.

Du ge Wifdom lærðe þone þe he wolde wæstmærelanð jaran.
þ he atuhge of æwerc þa worrað. 7 þa fýrrað. 7 þa unnyttað
weob. 7 hu he sæbe gif hwa biðenes hwer on berede. þ him
bihte beobweab þi jretne :- p. 78.

XXIV.

Du menn wifnað ðurh ungelice gearwunga cuman to anre
eabignejre :- p. 80.

XXV.

Du God welt ealra gerceafta mid þam bwiðlum his anwealde.
7 hu ælc gerceaft wrixar wið hine gecynðer. 7 wifnað þ hit cume
wiber wonan þe hit ær com :- p. 88.

XXVI.

Du ge Wifdom sæbe þ men mihton be Gode swelce hi mæte.
7 hwæper ge pela mihte þone mon gebon swa welme þ he maran
ne worhte. 7 hwæper Boetie eall his woruld licobe wæs he ge-
wælgort wæs :- p. 90.

XXVII.

Du ge weorðswepe mæg gebon tu winz þone dýregan þam
oprum dýregum weorðne. 7 hu Nonnus wæs forcreben for þam
wýlbenan scrifwæne. 7 hu ælces monnes ýfel bið þý dpenne gif
he anwælb hæf :- p. 94.

XXVIII.

Be Nefone þam Larene :-

p. 100.

XVIII. XIX.

Of Fame.

pp. 61—69.

XX.

Of adverse fortune, and of prosperous.

p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures.

p. 78.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song.

p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him.

p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness.

p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came.

p. 89.

XXVI.

How Wisdom said, that men were able to *understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous.

p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power.

p. 95.

XXVIII.

Of Nero the Cæsar.

p. 101.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish than they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 125.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss ~~van~~ anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Du þ þæt ƿoð ƿæbe þam ƿyrtoƿne þæt hit ongeate þæt him ƿroð
 ƿeahte ðurh hine þæt þæt he ƿeahte. 7 for hƿy ƿe goða ƿroð læte
 ænig ƿæl beon. 7 hu ƿeo geƿceapƿer ƿæb þæt ƿoð þæt hit ƿæte
 on hƿe ƿcƿyƿene. 7 heo ƿceolbe beon hƿ læteap. 7 hu heo
 ƿæbe ðæt tu ƿig ƿæpen ƿilla 7 anƿealb. 7 ƿ hƿam ðara æƿer
 ƿana ƿæpe. þæt heora ne mihte naƿen buton oppum nauht
 beon :.

p. 170.

XXXVII.

Be þam oƿerƿoðan ƿican 7 unƿihtƿan. 7 hu mon hehƿ
 þone heafob deah æt þæs ænneƿeƿer enbe. and hu mon
 ƿceolbe ælcne mon haran be þam beoƿe þe he gælicort ƿæpe :.

p. 186.

XXXVIII.

Be ƿroða geƿinne. hu Eulix ƿe cƿning hæpbe ƿra ðeoba
 unben þam Læƿe. and hu hƿ þegnar ƿurðan forƿceapene to
 ƿilbeoƿum :.

p. 194.

XXXIX.

Be ƿyhtƿe ƿoung 7 be unƿihtƿe. 7 be ƿyhtum eableane. 7
 hu [ƿyrhtƿe ƿra 7 manigƿealb ƿeapƿa] cumap to þam goðum
 ƿra hi to þam ƿælum ƿceolban. 7 be þæs ƿeapƿe ƿeapƿe
 7 be ðæs ƿyhtƿe :.

p. 210.

XL.

Du ælc ƿyht beoƿ goð. þam heo mannum goð þince. þam heo
 him ƿæl ðince :.

p. 234.

XLI.

Du Omeƿur ƿe goða ƿceop hepebe þa ƿunnan. 7 be þam
 ƿceobome :.

p. 244.

XLII.

Du þe ƿceolþa eallon mægne ƿƿyƿan æfter ƿroðe. ælc be
 hƿ anƿigter mæpe :.

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and asked, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; and that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

p. 187

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Caesar: and how his thanes were transformed into wild beasts.

p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny.

p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them.

p. 222.

XLI.

How Homer the good poet praised the sun: and concerning freedom.

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XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

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BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Lotan of Sciððiu mæzþe wif Romana wice
geferu upahofon. 7 miþ heora cýningum. Rædgota and Ealle-
wica wæron hatne. Romane buwiz abwæcon. and eall Italia
wice þæt is betwux þam muntum 7 Sicilia ðam ealonde in anwald
geþeliciton. 7 þa æfter þam forerwrecenan cýningum Deodwice
feng to þam ilcan wice. se Deodwice wæs Amulunga. he wæs
Lijuten. þeah he on þam Armaniscan gebolan ðurhwunode.
þe gehet Romanum his freondscipe. swa þæt hi mostan heora
ealdrifta wýrðe beon. Ac he þa gehat wýrðe ýfele gelahte.
7 wýrðe wraþe geendode mid manegum mane. þæt wæs to
eacan oþrum unarimesum ýflum. þæt he Iohannes þone wifan
het oflean. Ða wæs sum consul. þæt se heretola hatas.
Boethius wæs haten. se wæs in boccræftum 7 on woruld weardum
se iustwifra. Se ða on gear þa manigfealdan ýfel þe se cýning
Deodwice wif þam Lijutenansome 7 wif þam Romaniscum witum
dýde. he þa gemunde ðara efregra 7 þara ealdrifta ðe hi
under ðam Larewum hæfdon heora ealdriftasum. Ða ongan
he smeagan 7 leornigan on him selfum hu he 7 wice ðam
unwiftrigan cýninge afeppan mihte. 7 on wýht geleaffulra and
on iustwifra anwald geburigan. Senðe þa ðigellice ærenðgeppitu
to þam Larene to Constantinopolim. wæs is Ewica heah wurz
7 heora cýnertol. for þam se Larene wæs heora ealdriftas
cýnnes. bædon hine þæt he him to heora Lijutenansome 7 to
heora ealdriftum gefultumebe. Ða þæt on gear se wifheora
cýning Deodwice. ða het he hine geburigan on capowine 7 wæs
inne belucan. Ða hit ða gelomp þæt se arwýrða wæs on swa micelre
neapenestre becom. þa wæs he swa micel wýrðor on his mode

BOETHIUS.



CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom; Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness, which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

geþnefeð. ꝥa hiꝥ Ðob ær ƿiðoꝝ to þam ƿoꝝulð ƣælþum
geƿunoð ƿæꝥ. ⁊ he ða nanne ƿroꝥe be innan þam canceꝥne ne
geƿunðe. ac he gefeoꝝ niꝝol of þune on þa floꝝ. ⁊ hine
aꝥnehte ƿiþe unroꝝ. and oꝝmoð hine ƣelfne ongan ƿeꝝan ⁊
þuꝥ ƣingenðe cꝥæþ.

CAPUT II.^a

ÐA hoð þe ic ƿrecca geo lurtbæꝥlice ƣong. ic ƣceal nu
heoꝝenðe ƣingan. ⁊ mið [ƣiþe] ungeꝝaðum ƿoꝝbum geƣettan.
þeah ic geo hꝥilum ƣecoplice ƣunðe. ac ic nu ƿeꝝenðe ⁊ ƣiꝥcunðe
of ƣeꝝaðuꝝa ƿoꝝða miꝝo. me ablenðan þaꝥ unƣeꝥeopan ƿoꝝulð
ƣælþa. ⁊ me þa ƣoꝝletan ƣa bliuðne on þiꝥ ðimme hol. Ða
beþeafobon ƣelceꝝe lurtbæꝥneꝥe þa ða ic him æꝥne betꝥt
tꝥiꝝoðe. ða ƣenðon hi me heoꝝa bæc to and me mið ealle
ƣromgeꝝitan. To þhon ƣceolban la mine ƣunenð ƣeꝝzan þæt ic
geƣæliz mon ƣæꝥe. hu mæꝥ ƣe beon geƣæliz ƣe ðe on ðam ge-
ƣælþum ðuꝝhꝥunian ne moꝝ :•

CAPUT III.^b

§ I. ÐA ic þa ðiꝥ leoꝝ. cꝥæð Bostiuꝥ. geomꝣienðe aꝣungen
hæꝥe. ða com ðæꝝ ƣan in to me heoꝝencunð ƣiꝥdom. ⁊ þ
min muꝝnenðe Ðob mið hiꝥ ƿoꝝbum geƣnette. ⁊ þuꝥ cꝥæþ. Ðu
ne eaꝝt þu ƣe mon þe on minne ƣole ƣæꝥe aꝥeð¹ ⁊ ƣælæꝥeð.
Ac hꝥonon ƣuðe þu mið þiꝥum ƿoꝝulð ƣongum þuꝥ ƣiþe
geƣneceð. buton ic ƣæt þ þu hæꝥt ðaꝝa ƣæꝥna to hꝥaꝥe
ƣoꝝiten ðe ic þe æꝥ ƣealðe. Ða clꝥoðe² ƣe ƣiꝥdom ⁊ cꝥæþ.
ƣeꝝiꝥaþ nu aꝣiꝥgebe ƿoꝝulð ƣoꝝa of mineꝥ þeꝝeneꝥ Ðobe.
ƣoꝝham ge ƣinð þa mæꝥtan ƣceapā. Lætaþ hine eꝥt hꝥeoꝝan
to minum laꝝum. Ða ðobe ƣe ƣiꝥdom neaꝝ. cꝥæþ Bostiuꝥ.
minum hꝥeoꝝienðan ƣeohte. ⁊ hit ƣa niꝝulð³ hꝥæt hꝥeꝝa⁴
uꝝaꝝæꝝe. aꝣiꝥðe þa mineꝥ⁵ Ðobeꝥ eaꝝan. and⁶ hit ƣan
bliþum ƣoꝝbum.⁶ hꝥæþeꝝ hit oncneope hiꝥ ƣoꝝteꝝmoðoꝝ.⁷ mið
ðam þe ða þ Ðob ƣiþ hiꝥ beꝝenðe.⁸ ða ƣecneop hit ƣiþe ƣeotele
hiꝥ aꝣne⁹ moðoꝝ. þ ƣæꝥ ƣe ƣiꝥdom þe hit lange æꝥ tꝥyðe ⁊ læꝥe.
ac hit onƣeat hiꝥ laꝝe ƣiþe totoꝝenne ⁊ ƣiþe toboꝝcenne¹⁰ mið

^a Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. aꝥeðeð. ² Cott. cleoꝝoðe. ³ Bod. niꝝohl. ⁴ Cott. hꝥuꝝu.

⁵ Bod. mineneꝥ. ⁶ Cott. ƣæꝝa hꝥum ƣoꝝbum. ⁷ Cott. ƣæꝥteꝝmoðoꝝ.

⁸ Bod. ƣið beꝝenðe.

⁹ Cott. æꝝene.

¹⁰ Cott. totoꝝene ⁊ ƣiþe toboꝝcenne.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: 'How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

býrgra hondbum. 7 hine þa fram¹ hu þ̅ ȝeƿurbe. Ða anbrýrbe
 ȝe ȝirðom him 7 ȝæbe. þ̅ hiȝ ȝunȝran hæfðon hine ȝa toco-
 renne. þ̅ær þ̅ær hi teohhobon þ̅ hi hine eallne habban ȝeolbon.
 ac hi ȝeȝabernað monifealb býrg on þ̅ære ȝortȝurunga. 7 on
 þam ȝilpe. butan heopa hƿelc eft to hýne² bote ȝecȝirpe:

§ II.^o Ða onȝan ȝe ȝirðom hƿeorȝian ȝor þ̅ær Mober
 tȝbeȝneȝre. 7 onȝan þa ȝibbian 7 þur cƿæþ. Eala on hu ȝrunb-
 leaȝum ȝealde þ̅ Mober þunȝ.³ þonne hit bertȝymaþ þurȝe
 ȝoruldre ungeþƿærneȝra. ȝif hit ðonne ȝorȝet hiȝ aȝen leoht.
 þ̅ iȝ ece ȝeȝea. anb þunȝ on þa ȝiemðan þurȝo. þ̅ ȝinb ȝoruld
 ȝorȝa. ȝa ȝu þur Mober nu beþ. nu hit nauht elley nat butan
 ȝnorununga:

§ III. Ða ȝe ȝirðom þa 7 ȝeo ȝerȝeaþurȝeȝ þur leoþ aȝunȝen
 hæfðon. þa onȝan he eft ȝƿrecan 7 cƿæþ to þam Mober. Ic
 ȝeȝeo þ̅ ðe iȝ nu ȝioȝne maȝe ðearȝ þonne unnotneȝre:

§ IV. Forþam ȝif þu ðe ofȝeamian⁴ ȝilt ðineȝ ȝeþolan.
 þonne onȝinne ic þa ȝona beȝan 7 þe þrinȝe mið me to
 heofonum. Ða anbrȝorbe him þ̅ unnots Mober 7 cƿæþ. Ðræt
 lu hƿæt ȝint þur nu þa ȝob 7 þ̅ eblean.⁵ þe ðu ealne ȝeȝete
 ðam lamonum þe ðe heorȝumian ȝolðan. iȝ þur nu ȝe cȝibe þe
 þu me ȝeo ȝæbert. þ̅ ȝe ȝuȝa Plato cƿæbe þ̅ þur. þæt nan
 anȝealb næȝe niht butan ȝuhtum þearum. ȝerȝiht þu nu þæt
 þu nihtȝian ȝint laþe 7 ȝorþȝȝete. forþam hi ðinum ȝillan
 ȝolðon ȝulȝan. 7 þa unȝihtȝian ȝeonban⁶ upahæfene þuȝh
 heora ȝonðæða 7 þuȝh heora ȝelflice. þ̅ hi þ̅ eð mæȝen heora
 unȝiht ȝeȝill ȝorþȝunȝan. hi ȝinb mið ȝifum 7 mið ȝerȝeo-
 num⁷ ȝerȝurȝiobe. forþam ic nu ȝille ȝeorȝlice to Gode
 cleoriam. Onȝan þa ȝibbian. 7 þur ȝinȝenbe cƿæþ.

CAPUT IV.⁴

EALA þu ȝcippenb heorȝoneȝ 7 eorþan. þu ðe ðu þam ecan
 ȝeȝle ȝuȝaȝ. þu þe on hƿæðum ȝeȝelbe þone heorȝon ȝinb-
 hƿeorȝeȝ. 7 ða tunȝlu þu ȝebert þe ȝehýȝȝume. 7 þa ȝunnan
 þu ȝebert þ̅ heo mið heore beorȝhtan ȝciman þa þeorȝe aþræȝcþ
 þ̅ære ȝreȝȝtan nihte. ȝa beþ eac ȝe mona mið hiȝ blacan
 leohte

^o Boet. lib. i. metrum 2.—Hec, quam præcipiti, &c.

¹ Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

² Cott. ȝreȝn.

³ Cott. ȝuhtne.

⁴ Boet. þunȝð.

⁵ Cott.

onȝeamian.

⁶ Cott. ȝoob anb þa eblean.

⁷ Cott. ȝreȝon.

⁷ Cott. ȝerȝeobum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hylum þa runnan heone leohtes beþearf þe
 uſ 7 hine wýrþ. ge eac hylum þone beorhtan ſceoppan þe þe
 hataþ monzenſceopna. þone ilcan þe hataþ oþre naman æfen-
 ſceopna. þu þe þam ſinterþagum ſeleſt ſcepte tida 7 þæs
 ſumenes hahum langran. þu þe þa tpeopa þurh þone ſceapcan
 winþ norþan 7 earcan on hæpfeſt tid heopa leaſa beþearft. 7
 eft on lenceten oþru leaſ ſelleſt. þurh þone ſmýltan ſuþan
 peſceþnan winþ. Ðæt þe ealle geſceafta heorſumiaþ 7 þa ge-
 ſetneſſa þinra beboda healþa. butan men anum ſe ðe
 oferheorþ. Eala ðu ælmihtiga ſcippenþ and ſihtenþ eallra
 geſceafta. help nu þinum eapnum moncýnne. Ðw þu la
 Ðuhten æfre polbeſt 7 þeo wýrþ ſwa hþýrþan ſceolbe. heo
 þreaf þa unſcildþan 7 nauht ne þreaf þam ſcildþum. ſittap
 manſulle on heahſcildum. 7 halige unþer heopa fotum þwý-
 caþ. ſciciaþ gehýðbe beorhte cneapta. 7 þa unſihtþan tælað
 þu ſihtþan. nauht ne beþeap monnum mane aþa. ne 7
 leaſe lœc þe beoþ miþ þam þrennum beþrigen. forþam went nu
 ſulneah eall moncýn on tpeonunga gif þeo wýrþ ſwa hþeorþan
 mot on ſfelra manna ſepill. 7 þu heone neſt ſcitan. Eala min
 Ðuhten. þu þe ealle geſceafta oferſiht. hapa nu miðelice on
 þas eapman eorþan. and eac on eall moncýn. forþam hit nu
 eall winþ on ðam ýðum ðýſſe worulde:-

CAPUT V.°

§ I. ÐA 7 Ðob þa ſillic ſap cpeþenbe wæs. 7 þis leoþ ſin-
 zenbe wæs. ſe ſiðdom þa 7 þeo Geſceapwýrþes him bliþum
 eapum on locube.¹ 7 he for þæs Ðoberes geomeþunge² næſ
 nauht geþnefeþ. ac cneap to þam Ðobe. Sona ſwa ic þe æpfeſt
 ou ðýſſe unioſnerre geſeah ðus muſicienbe.³ ic ongear 7 ðu
 wære utarpen⁴ of þines cæþer eþele. 7 iſ of minum lajum.
 þær ðu him ſore of ða þu ðine cæſtneþneſſe ſolet. 7 pen-
 beſt 7 þeo weorþ⁵ þas worulþ wenbe heone aþener þonces buton
 Ðoberes geþeahhte. 7 his þafunge.⁶ 7 monna gewýrhtum. Ic
 wite 7 þu utarpen wære. ac ic nýrte hu weorþ. ær þu þe ſelf
 hit me geſehteſt miþ þinum ſapcþum. Ac weah þu nu wea
 ge⁷ þonne þu wære. ne eap þu weah ealles of þam eapbe
 aþuſen. weah þu ðær on geþwolve. ne geþwohte ðe eac

° Doet. lib. 1. proſa 5.—Hæc ubi continuato doloræ &c.

¹ Bod. eahum on locobon.

² Cott. geompunga.

³ Cott. muſc

nænbe. ⁴ Cott. utarþen.

⁵ Cott. io wýrþ.

⁶ Cott. geþafunga

⁷ Bod. fýr þeo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

"

CHAPTER V.

§ I. WHILE the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes, and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam Ʒebnolan butan þe Ʒylfum. þurh þine
 aƷene Ʒemeleſte.¹ ne ſceolde þe eac nan man ſpelceſ to
 Ʒeleſan þær ðu Ʒemunan polbeſt hƷylcra Ʒebýrða þu Ʒære Ʒ
 hƷylcra burƷƷra for Ʒopolde. oþþe eſt Ʒaſtlice hƷylceſ Ʒeſen-
 ſceipeſ ðu Ʒære on ðinum Mobe. Ʒ on þinne² Ʒerceanbrýnneſte. þ̅i Ʒ
 þ̅i þu eart an þara rihtſigenra Ʒ þara rihtſallenþra. þa beoþ
 Ʒære heofencundan Ieruſalem burƷƷape. of Ʒære næfre nan.
 buton³ he ſelf polde. ne þearf abryfen. þ̅i Ʒ of hƷ Ʒoban Ʒilla.
 Ʒære þær he Ʒære. rihtle he hæfde þone mid him. þonne he
 þone mid him hæfde. Ʒære þær he Ʒære. þonne Ʒær⁴ he
 mid hƷ aƷnum cýnne. Ʒ mid hƷ aƷnum burhƷarum on hƷ
 aƷnum eaſde þonne he Ʒær on þare rihtſigenra Ʒemanan.
 Ðra hƷ þonne Ʒra þær Ʒýrþe biþ þ̅i he on heora ðeorbome
 beon muot. þonne bið he on þam hehſtan Ʒreobome. Ne
 onſcunige ic no þær neoþeran and þær unclænran Ʒope. Ʒif ic
 þe Ʒeapðne Ʒemete. Ne me na⁵ ne lýt mid Ʒlafe Ʒepohltra
 Ʒaſa ne heahſetla⁶ mid Ʒolde Ʒ mid Ʒumum Ʒepeneþra. ne
 bocc mid Ʒolde oſtenteſ me Ʒra Ʒýrþe ne lýt. Ʒra me lýt on
 þe rihtceſ ſillan. Ne ſece ic no hea þa bec. ac þ̅i þ̅i þa bec
 Ʒorſtente⁷ þæt ic þin⁸ Ʒeap Ʒýrþe rihte. þu Ʒeofoberþ þa þon-
 Ʒýrþ⁹ æƷþær Ʒe on þara unrihtſƷra anſealða heaneſte. Ʒe
 on minne unrihtſneſte and Ʒereſeupeneſte. Ʒe on þara man-
 ſƷa ƷorþƷolæceneſte on þaſ Ʒopolde Ʒreða. Ac Ʒorþon þe þe
 Ʒ Ʒýrþe¹⁰ muot unrihtneſt nu Ʒetenge.¹¹ Ʒe of ðinum ýrþe. Ʒe
 of ðinum¹² Ʒnoſununga. ic ðe ne mæg nu Ʒet Ʒeanbrýrþan ær
 ðon ðær tith¹³ Ʒýrþ¹⁴ :

§ II.¹⁵ Forþan eall þ̅i mon untiblice onƷinþ.¹⁶ næfþ hit no
 ælcæne¹⁷ enbe. Ðonne þære runnan ſcma on Auguſtury
 monþe hatat Ʒcinþ. þonne ðýſegaþ ſe þe þonne Ʒile hƷylc Ʒeab
 oþſeſtan þam þinum¹⁸ Ʒurum. Ʒra ðeſ eac ſe ðe ƷinƷeƷum
 þeþeran Ʒile bloſman¹⁹ ſecan. Ne miht þu þin Ʒringan on
 midne Ʒunteþ.²⁰ ðeah ðe þel lýt Ʒeapmeſ muſteþ :

§ III.²¹ Ða clþode ſe Ʒiſdom Ʒ cƷæþ. Mot ic nu cunnan
 hƷon þinne²² Ʒeſtneþneſte. þæt ic þanon²³ onƷiton mæge hƷo-
 nan²⁴ ic þin tilian ſcýle Ʒ hu. Ða andbrýrþe þ̅i Mob Ʒ cƷæþ.

¹ Doct. lib. i. metrum 6.—Cum Phæbi radiis grave, &c.

² Boet. lib. i. prosa 3.—Primum igitur pateriana, &c.

³ Cott. Ʒemeleſte. ⁴ Bod. þinne. ⁵ Bod. buta. ⁶ Bod. Ʒære.

⁷ Cott. no. ⁸ Bod. Ʒephtpa heahſetla. ⁹ Bod. Ʒorþent. ¹⁰ Cott.

þær Ʒ þin. ¹¹ Cott. Ʒoonſýrþ. ¹² Cott. Ʒra. ¹³ Cott. Ʒet Ʒetenge.

¹⁴ Cott. þinne. ¹⁵ Cott. tith. ¹⁶ Cott. untiblice onƷinþ. ¹⁷ Bod.

ælcæne. ¹⁸ Cott. ðýſegum. ¹⁹ Cott. bloſman. ²⁰ Bod. Ʒringan

on mebbe Ʒunteþ. ²¹ Bod. þin. ²² Cott. þanon. ²³ Cott. hƷonon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, ~~if thou~~ thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire, a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæþ seo Lefceabryner.¹ Lefceft² þu
 þæt seo wýrð wealde wýrre worulde, oððe aht [zober] swa
 zereowpan mæge butan þam wýrhtan.³ Ða anbrýrðe þ þ Moð
 7 cwæð. Ne zelýfe⁴ ic no þ hit zereowpan mihte swa enbe-
 býrðlice. ac to soðan⁵ ic wæt þ te Grob wíhtene is hýr ægner
 weorces. 7 ic no ne wearp of þam soðan zelesan. Ða an-
 brýrðe se Wýrðom eft 7 cwæþ. Wýrðe þ ilca þu zýbbobert nu
 hwe ne ær anð cwæbe. þ ælc wíht from Grobe wýrte⁶ hýr wíht
 tuman. 7 hýr wíhte zereftere fuleote butan menn anum.
 forþam ic wunðrige wýrðe ungemetlice hwæt þe seo⁷ oþre hwæt
 þu wære nu þu þone zelesan hæft. Ac wæt seculon weah zít
 deuplicor wýrðe þ beon.⁸ ic nat ful gearde wýrðe hwæt þu zýt⁹
 treort. zerege me. nu þu cwiht þ þu naht¹⁰ ne treort þ te Grob
 wýrre worulde wíhtene¹¹ se. hu he þonne wolde þ heo wære.
 Ða anbrýrðe þ Moð 7 cwæþ. Uneare ic mæg forwtanban
 mine acfunga. 7 cwiht weah þ ic þe anbrýrðan seyle. Se Wýrðom
 þa cwæþ sefret ðu þ ic nýte þone wol¹² þine zebnefeberne ðe
 ðu mid wýrðanzen eart. ac gere me hwelcer enber ælc angin
 wírðge. Ða anbrýrðe þ Moð 7 cwæþ. Ic hit gemunðe seo ac
 me hæfþ weorð zornung wære zemynbe benumen. Ða cwæð
 se Wýrðom. Wæt ðu hrowan ælc wíht come.¹³ Ða anbrýrðe
 þ Moð 7 cwæþ. Ic wæt ælc wíht fram Grobe com. Ða cwæþ se
 Wýrðom. Ðu mæg wæt beon. nu þu þ angin wæt. þ ðu eac þone
 enbe nýte. forþam seo Lefceabryner mæg þ Moðe onfýrðan.¹⁴
 ac heo hit ne mæg hýr gefetter befearen. Ac ic wolde þ þu me
 wæder hwæfer þu wýrte¹⁵ hwæt þu self wære. Wæt þa anbrýrðe
 7 cwæþ. Ic wæt þ ic on libbensum men 7 on zefceabrynum
 eom 7 weah on wealdum. Ða anbrýrðe se Wýrðom 7 cwæþ.
 Wæt þu aht¹⁶ oþres bi þe selfum to georne butan¹⁷ þ þu nu
 wæder. Ða cwæþ þ Moð. Nat ic naht oþres. Ða cwæþ se
 Wýrðom. Nu ic hæbbe¹⁸ onziten ðine onmobnerne. nu ðu self
 wæt hwæt þu self eart. ac ic wæt hu þu man getihar¹⁹ geal.
 forþam þu wæder þ þu wecca²⁰ wære 7 befeafod ælces zober.
 forþam þu nefter hwæt þu wære. þa þu cýrðert þ þu nefter
 hwelcer enber ælc angin wírnobe. þa ðu wenert þ²¹ fceor-

¹ Cott. Sceabryner. ² Bod. nelefte. ³ Bod. wýrhtum. ⁴ Bod. zelýfe.
⁵ Cott. soðan. ⁶ Cott. wýrte. ⁷ Cott. wý. ⁸ Cott. beon.
⁹ Cott. zít. ¹⁰ Cott. naht. ¹¹ Cott. wíhtwýrre. ¹² Cott. dem.
¹³ Cott. cume. ¹⁴ Cott. onfýrðan. ¹⁵ Cott. wýrre. ¹⁶ Cott. aht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. tihar. ²⁰ Cott. wecca.
²¹ Cott. wæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

numes zober on nanre riþerþearðneſſe. forðam þæt Moð
riemle bið zebunden mid zedriſeðneſſe. þær iuſta tpega ſſela
auþer iueað :-

CAPUT VII.¹

§ I. ÐA zerrizobe ge Firtom ane lýtle hpile. oþþæt he
onzeut þæs Moðer ingehancas. þa he hi þa ongiten hæfde. Ða
crað he. Eif ic riue unriotneſſe on riht ongiten hæbbe.
þonne riſ þe nauht¹ iuſiopi þonne ꝥ þæt þu forlopen hæfſt. þa
iuſuils ſælða þe iu æri hæfðeſt. 7 zenniaſt uu forþam þe heo
onhriþreð iſ. Ic onzite zenoh ſſeotule ꝥ Ða foruils ſælþa mid
ſſiþe nuanizre ſſetneſſe ſſiþe lýtlice oleccaþ þæm Moðum þe
hi on luſt ſillaþ ſſiþuſt beſſican. 7 þonne æt nihtan. þonne
hý læſt rænaf.² hi on ofeunodneſſe³ forlætaþ on þam mæſtan
ſaie. Eif Ðu nu riuan riht hronan hý cumaf. þonne miht⁴ þu
onzitan⁵ ꝥ hi cumað of foruils zicſunga. Eif þu þonne heora
þearas riuan riht. þonne miht þu onzitan ꝥ hie ne beoþ nanum
men zecneope.⁶ be þæm þu niht⁷ onzitan ꝥ þu þær nane
mýriþe on næfðeſt. Ða þa þu hie hæfðeſt. ne eft nane ne
forlupe. þa þa þu hie forlupe. Ic penbe ꝥ ic þe zio zelæneð
hæfde ꝥ þu hi oncnaran cuþeſt.⁸ 7 ic riſte⁹ ꝥ þu hi onſcune-
ðeſt. þa þa þu hie hæfðeſt. þeah þu heora bpuce. Ic riſte¹⁰ ꝥ
þu mine criðas rið heora ſillaſ onf ſæðeſt. ac ic riæ ꝥ nan
zeruna ne mæz nanum man¹¹ beon unpenbeð. ꝥ þæt Moð ne
rie be ſumum bæle onſcýneð. forþam þu eaſt eac nu of þinne
ſtilneſſe ahporren :-

§ II.¹ Eala Moð. hſæt beþearp þe on þar¹² cane 7 on þar
znornunga. hſæt hſeƿu unzeruneliſe¹³ ꝥ þe on becumen iſ
ſſelce oþrum monnum æri ꝥ ilce ne eglebe. Eif þu þonne
penſt ꝥ hit on þe zelonz ge ꝥ þa foruils ſælþa oð þe ſſa
onpenða riut. þonne eaſt þu on zebulan. ac heora þearas riut
ſſelce. hie beheoldon on þe heora¹⁴ agen zecýnð. 7 on heora¹⁵
panblunga hie zecýþdon heora ſæſtneðneſſe.¹⁶ ſſilce.¹⁷ hý¹⁸

¹ Boet. lib. ii. proſa 1.—Poſthæc panliſper obtineuit, &c.

² Boet. lib. ii. proſa 1.—Quid eſt igitur. o homo, &c.

¹ Cott. noht. ² Cott. penað.

³ Cott. oymodneſſe. ⁴ Cott. meaht.

⁵ Cott. ongetan. ⁶ Bod. ne tpeope. ⁷ Cott. meaht. ⁸ Cott. cuþe.

⁹ Cott. and ic riſte. ¹⁰ Cott. riſte. ¹¹ Cott. men. ¹² Bod. þa.

¹³ Cott. penſt þu ꝥ hithſæt nipeſ rie. oððe hſæt hſeƿu unzeruneliſe.

¹⁴ Cott. huopa. ¹⁵ Cott. huopa. ¹⁶ Cott. unſæſtneðneſſe. ¹⁷ Cott.

ſſýlce. ¹⁸ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O MIND, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæron rihte þa hi ðe mærc geoleccan sylce hi nu rindon.
 þeah þe hý þe oleccan¹ on þa learan sælpa. Nu þu hæfst ongyten
 þa wonclan trefa² þær blindan lufes. Ða trefa ðe ðe nu
 rindon opene. hi rindon git mið manegum oþrum behelede.
 Nu þu part hælce þearf þa worulð sælpa habbaþ 7 hu hi
 hwearfaþ. Líf þu þonne heora þegen beon wilt. 7 þe heora
 þearf liciaþ. to hron mynre þu gfa gwiþe. hwi ne hwearfor ðu
 eac mið him. gif ðu þonne heora untrefa onfcrenige. ofer-
 hoga³ hi þonne 7 aþur hi fram þe. forþam⁴ hi framaf þe to
 þine unþearfe: . Ða ilcan þe ðe gebyðon nu þa gnotrunza.
 forþam þe þu hi hæfðe. þa ilcan þe pæron on rihtnesse. gif
 þu hi na ne unþerfenge: . Ða ilcan þe habbaþ nu heora
 agnes þancer forletan. nales þines. þa þe næfre nanne mon
 buton forge ne forlætaþ. Ðyncaf þe nu gwiþe ðýne⁵ 7 gwiþe
 leof þa þing ða þe nauþer ne rint ne getrepe to habbenne.
 ne eac eðe to forlætanne. ac þonne heo hram from hwear-
 fende beoð. he hi sceal mið þam mætan fape his moðer
 forlætan: . Nu ðu hie þonne æfter þinum willan þe getrepe
 habban ne miht.⁶ 7 hý þe willaþ on muprunza⁷ geþringan.
 þonne hie þe fram hwearfaþ. to hwear cunaf hi þonne eller.
 butan to tacnunge forges 7 anfealder faper: . Ne rindon þa
 worulð sælða ana ymb to þencenne þe mon þonne hæfþ. ac
 ælc gleap Godes behealt hælce ende hi habbaþ. 7 hit ge-
 pafenaf ærþer ge riþ heora þreaunga ge riþ olecunga. Ac ær
 þu wilt beon heora ðegn.⁸ þonne scealt þu georne gepolian ge
 hwæt þær þe to heora þenungum. 7 to heora þearum. 7 to
 heora willan belimþ. Líf þu þonne wilnast þæt heo for ðinum
 þingum oþre þearf nimen. oþre⁹ heora willa 7 heora gepuna
 iſ. hu ne unþearfart þu þonne þe ſelfne. þæt þu riht¹⁰ riþ þam
 hlafordgripe þe þu ſelf gecupe 7 gfa þeah ne meaht¹¹ hiora riðu
 7 heora gecyð onpendan. hwæt þu wært gif ðu þines ſcipes
 ſeðl onzean ðone rið tobrædrt. þæt þu þonne lært eal eoper
 færel to þær riðerþome. gfa gif þu¹² þe ſelfne to anfealde
 þam worulð sælþum gerealdert. hit iſ riht þæt þu eac heora
 þearum fulgange. Ferst þu þæt ðu þæt hwearfende hweol. þonne
 hit on þýne fýrþ. mæge onfýrnan: . Ne miht þu þon ma
 þara worulð sælpa hwearfunga onpendan: .

¹ Cott. holcen.² Cott. panclan trefa.³ Cott. oſephuge.⁴ Wanting in Bod. MS.⁵ Cott. diope.⁶ Cott. meaht.⁷ Cott.

mupunga.

⁸ Cott. ðegn 7 hiora hiepa.⁹ Cott. oþer.¹⁰ Bod.

pilt.

¹¹ ne meaht is wanting in Bod. MS.¹² Cott. gfa eac gif þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldst also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic wolde nu get þæt þu mare¹ ƿræcan ymbe þa ƿopulð fælda. to hƿam ætƿite þu me ær þæt ðu hi foplupe fop minum ðingum :· Þu mupcnaft² þu ƿið min. ƿilce þu fop minum ðingum feo³ ðiner agner benumen. ægþer ge þinra ƿelona. ge þiner feopþfciƿer. ægþer ƿara þe com ær ffrom me. þa hi þe on lænðe ƿæron :· Ute nu tellan beforan ƿilcum ðeman ƿilce þu ƿille. 7 ƿi þu gereþan miht þæt ænig ðeaflc man ƿelceƿ hƿæt agner ahte. ic hit þe eft eal aƿife þæt þu gereccan miht þæt þiner agner ƿære :· Dyrne⁴ 7 ungelæpeðne ic þe unðerfenz þa þu æfter to monnum becom. 7 þa þe getyððe. 7 gelæpeð. 7 þe þa fnyttro on gebrohte þe þu þa ƿopulð aƿe mið bezeate. þe þu nu ƿorziende anfolete. þu miht þæf habban þanc þæt⁵ þu minra ƿiƿa ƿel bƿuce. Ne miht þu no gereccan. þæt þu þiner auht foplupe. Þæt feofaƿt þu ƿiþ me :· Ðabbe ic þe aƿer benumen þinra ƿiƿena ƿara þe þe ffrom me comon :· Ælc fop ƿela. and fop feopþfciƿe findon mine agne feofaƿ. 7 ƿa hƿær ƿiƿa ic beo he beoþ mið me. fite þu fop foð. ƿi þæt þine agne⁶ ƿelan ƿæron þe þu mænðert þæt þu foplupe. ne mihtert þu hi⁷ fopleoian. Eala hu yfele me ðoþ manege ƿopulð menn mið ðam þæt ic ne mot ƿealban minra azenra feopa.⁸ Se heofen mot brenzon leohte ðaƿar 7 eft þæt leoht mið feoƿtrum behelian.⁹ þæt gear mot brenzan blofman.¹⁰ 7 þæt ilcan gear eft zeniman.¹¹ feo fæ mot bƿucan fmyltra yƿa. 7 ealle gefceafra motan heopa gepunan and heopa ƿillan beƿitigan butan me anum. Ic ana eom benumen minra ƿeapa 7 eom getozen to fremðum ƿearum. Ðurh ða ungefylban ƿitrunge¹² ƿopulð monna. Ðurh þa ƿitrunge hi me habbaþ benumen minre naman þe ic mið rihte habban fceolðe. þone naman ic fceolðe mið rihte habban. þæt ic ƿære ƿela 7 feopþfciƿe. ac hie hine habbaþ on me zenumen. 7 hie¹³ me habbað gerealdne¹⁴ heopa plencum 7 getehhoð to heopa leaƿum ƿelum. þæt ic ne mot mið minum gearum minra ðenunga fulzangan. ƿi ealla oðra gefceafra moton :· Ða mine feofaƿ findon firiðomaƿ. 7 Lræfaƿ. 7 foðe ƿelan. mið þam þiƿorum ƿæf on fymbel min ƿlega. mið þam feoƿum ic eom ealne þone heofon ymbhfeorfenðe. 7 þa niðemeftan ic

¹ Boet. lib. ii prosa 2.—Vellem autem pauca, &c.

² Cott. ma. ³ Bod. mupcar. ⁴ Cott. ƿe. ⁵ Cott. ðyrigne 7 unlæpeðne. ⁶ Bod. þa ⁷ Bod. agnan. ⁸ Cott. hi na ⁹ Cott. þeapa. ¹⁰ Cott. beheligan. ¹¹ Cott. blofman ¹² Bod. geara gemman. ¹³ Cott. ungefylleban ƿitrunge. ¹⁴ Cott. hine. ¹⁵ Bod. gehelbene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. ⁊ ða hehrtan æt þam niþemeſtan. þæt iſ ꝥ¹ ic geþpenge eaſmoðneſſe on heoronum. ⁊ þa heoronlican ȝoð æt þam eaſmeðum. Ac þonne ic upgeſaſe mið minum þeorum. þonne forþeo þe þaſ ſcýmmenðan populð. ſpa ſe eaſn þonne he up geſit buſan þa polcnu ſcýmmenðum peðeþum ꝥ him ða ſcormaſ ðeſman ne maħan :.² Spa ic polbe. la Moð. ꝥ þu þe ſone up to uſ. ȝif ðe lýſte. on þa ȝeħað ꝥ þu eſt mið uſ þa eorþan ſecan wille ſoſ ȝoðra manna þeaſſe :. Þu ne paſt þu mine þeaſaſ. hu ȝeoſne ic ſýmble þaſ ſýmbe ȝoðra manna þeaſſe :. Faſt þu hu ic ȝeħað ſýmbe Epeoſoſ þeaſſe Eieca cýningeſ. þa þa hine Eiuſ Pæſra cýning ȝeħanȝen hæſbe ⁊ hine ſoſbæſnan polbe. þa hine man on ꝥ ſýſ þeaſþ þa alýtbe ic hine mið heoronlicon ſene. Ac þu þe ſoſcſupubeſt ſoſ þiſſe nihtſiſneſſe ⁊ ſoſ þinum ȝoðan wíllan ſeneðeſt þæt þe nan ſuht unſihtliceſ on bećuman ne mihte. ſſelce ðu polbeſt ða leaſ eallra þiſra ȝoðena þeoſca on þiſſe populbe habban :. Þu mihteſt þu ſiſtan on miððum ȝemænum ſice. ꝥ þu ne ſceolbeſt ꝥ ilce ȝeþoħan ꝥ oðne men :. Þu mihteſt ðu beon on miðe þiſſe hpeaſſunga. ꝥ þu eac mið eaſeoſe³ ſum eoſel ne ȝeſelbeſt :. Þſæt ſinȝað þa leoþſýnħan oþne be þiſſe populð. buton miſlica⁴ hpeaſſunga þiſſe populbe :. Þſæt iſ þe þonne. ꝥ þu þaſ mið ne ne hpeaſſe :. Þſæt neeſt þu hu ȝe hpeaſſan.⁵ nu ic ſiemle mið ðe beo :. ðe þaſ þeoſ hpeaſſung beſene. ſoſþam ðe ðiſſa populð ſælða to þel ne lýſte. aħb þæt þu þe eac beſe na ȝeleſbe :.⁶

§ IV.^m Deah ðæm ſeoħȝiſeſe cume ſpa ſela ſelena. ſpa þaſa ſonðeoſna beoþ be þiſum ſælciſum. oððe þaſa ſeoðſſena þe þeoſcſum nihtum ſcinap. ne ſoſlæt he þeaħ no þa ſeoſunga. ꝥ he ne ſeoſiȝe hiſ eoſmða. Deah nu Eoð ȝeſýlle ðaſa þeleȝna monna wíllan ȝe mið ȝolbe. ȝe mið ſeoſſe. ȝe mið eallum ðeoſſýſneſſum. ſpa ðeah ne biþ ſe⁷ ðuſc ȝeſýlleð heoſa ȝiſunga. ac ſeo ȝunðleaſe ſſelȝenð hæſþ ſſiþe manegū þeſte hoļu on to ȝaðſianne.⁸ Þſa mæȝ þam þeðenðan ȝiſeſe ȝenoh ſoſȝian. ſpa him mon maſe ſeſþ. ſpa hine ma lýſt :.

§ V.ⁿ Þu wílt þu nu andſýnðan þæm populð ſælþum ȝif hi cpeðan⁹ to ðe. Þſæt wíſc þu uſ. la Moð. hſi iſſaſc þu wíþ uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. prosa 8.—His igitur, &c.

¹ Bod. ꝥ þæt.

² Cott. ðeſiȝan ne mæȝon.

³ Cott. nehpeaſſe.

⁴ Bod. butan nihtlice.

⁵ Cott. hpeaſſen.

⁶ Bod. hpeaſſung ſælþa to þel ȝeſýſte ⁊ ꝥ þu eac beſe na ne ȝeleſbeſt.

⁷ Bod. he ne beoð.

⁸ Bod. manega þeſteħola to ȝaðſianne.

⁹ Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldst ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldst not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðƿæt ðe ongan lȳrtan uƿe. naſ uſ¹
 ƿm. þu ſet² uſ on ƿæt ſetl ƿineſ ſceoppender. þa þu ƿilnober³
 to uſ þæſ goðer þe þu to him ſceolber⁴. þu cƿiſ⁵ ꝥ ƿe habban
 þe beſſicenne. ac ƿe maȳan cƿeþan ma ꝥ þu habbe uſ beſſicen.
 nu uſ ƿuþh ƿine luſt 7 ƿuþh ƿine ȳtſunga onſcunian ſceal
 ealra ȳſceapta ſcippenð : . Nu þu eart ſcȳlbigna þonne ƿe.
 æȳþeſ ȳe for ƿinum agnum unſiht luſtum. ȳe eac forþam þe
 ƿe ne moton for þe fullgan uƿeſ ſcippender ƿillan. forþam ðe
 he uƿe þe onlænðe æfter hiſ beboðum to brucanne. nallaſ⁶
 ƿinſe unſiht ȳtſunga ȳe ƿill to fulſremmianne : . Andſƿýðe
 unc nu. cƿæð ȳe ƿiſðom. ſƿa ſƿa þu ƿille. ƿiſ ȳeanbiðigaþ ƿinſe
 onðſƿoƿe : .

CAPUT VIII.º

ÐA cƿæð ꝥ Moð. ic me onȳte æȳhƿonan ſcȳlbigne. ac ic
 eom mið þæſ laþeſ ſape ſƿa ſƿiþe ofþſýcces ꝥ ic inc⁷ ȳeanð-
 ƿýrðan ne mæȳ. Ða cƿæþ ȳe ƿiſðom eft. Ðæt iſ nu ȳit ƿinſe
 unſihtƿinſeſſe ꝥ þu eart fullneah forþoht. Ac ic nolde ꝥ þu
 þe forþohter⁸. ac ic wolde ꝥ ðe ſceamode ſƿelceſ ȳeðpolan. for-
 þam ȳe ȳe þe hine forþencþ. ȳe biþ oſmoð. Ac ȳe ȳe þe hine
 ſceamaþ. ȳe biþ on hneopſunga. Eaf þu nu ȳemunan ƿilt eallra
 þara aſſƿýrþneſſa þe þu for þiſſe ƿoſulðe hæfber⁹ riððan þu
 æneſt ȳeðopen ƿæne oð þiſne ðæȳ. ȳiſ ðu nu atelan¹⁰ ƿilt ealle
 ða bliþneſſa ƿiþ þam unſotneſſum. ne meht þu fullæþe cƿeþan
 ꝥ þu earm ȳe 7 unȳeſælȳ. forþam ic þe ȳiungne¹¹ unðeſſenȳ
 untȳðne 7 unȳelæneðne. 7 me to beaſne ȳenom. 7 to minum
 tȳhtum ȳetȳðe. Ða mæȳ þonne auht oþreſ cƿeþan butan ðu
 ƿæne ȳe ȳeſælȳeſta. ða þu me ƿæne æſ leof þonne cuþ. 7 æſ
 þon þe þu cuþeſ¹² minne tȳht 7 mine þeapaſ. 7 ic ðe ȳeongne
 ȳelæneðe ſƿelce ſnȳtro ſƿýlce manegum oþrum ielðran ȳe-
 ƿittum oſtoȳen iſ. 7 ic þe ȳeſýrþneðe mið minum laſum to
 þon ꝥ þe mon to ðomeſe¹³ ȳeceaſ. Eaf ðu nu forþam cƿiſ ꝥ
 þu ȳeſælȳ ne ȳe ꝥ þu nu næſt þa hƿilenðlican aſſƿýrþneſſa 7
 þa bliþneſſa þe þu æſ hæfber¹⁴. þonne ne eart¹⁵ þu þeah unȳe-
 ſælȳ. forþam þe þa unſotneſſa. þe þu nu on eart. ſƿa ilce¹⁶
 oſenȳaþ. ſƿa þu cƿiſ ꝥ þa bliſſa æſ ðýðon. ȳenſt þu nu ꝥ þe
 anum ſýllic hƿeaſſung. ƿillic¹⁷ unſotneſ on becumen. 7 nanum

º Boet. lib. ii. proſa 3.—Tum ego, ſpecioſa quidem, &c.

¹ Cott. naler.

² Cott. ſetter.

³ Bod. ƿilt.

⁴ Cott. naler.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ȳeonene.

⁸ Cott. cuþe.

⁹ Bod. me.

¹⁰ Cott. neapſ.

¹¹ Bod. ælce.

¹² Cott. þellecu hƿeaſſung

7 þilicu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldst *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldst despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oprum mode swelc ne onbecome. ne ær þe. ne æfter þe : .
 Oþþe penrt þu þ̅ on ænigum mennigcum mode mæge ault
 fæstfædblice beon buton hwearfunga. oþþe gif hit on ænezum-
 men ænige hwile fæstlice punaþ. se ðear hit hwar aftræþ¹ þ̅
 hit beon ne mæg þær hit ær sæf. þæt sýndon ða woruld
 fæstfa oþþer buton ðearf tacnung. forþam se ðear ne cymð
 to nanum oppum þingum butan þ̅ he þ̅ līf afýrre.² swa eac þa
 woruld fæstfa cumaþ to þam³ Mode to þam þæt hi hit benuman
 sæf þe him leofast biþ swiðe worulde. þ̅ beoþ þonne þonne hie
 him framzeriþaþ. Lerege. la Mod. hwæþer þe betere ðince. nu
 nauht woruldriceþ⁴ fæstes ⁊ unhwearfenes beon ne mæg.
 hwæþer þe þu hý forweo. ⁊ þiner ægenes þonces hi forlete
 buton sare. þe þu gebride hronne hi þe forzienðne forletan : .

CAPUT IX.^p

ÐA ongan se swiðom sýngan and giddode ður. Donne se q
 runne on hæbrum heofone beorhtost sýner. þonne aðeortriaf
 ealle fceorpan. forþam ðe heora beorhtnes ne beoð nan
 beorhtnes for hwe. Donne sýmle blaþe swan perþan winð.
 þonne weaxaþ swiðe hwaþe selðes bloþman. ac ðonne se fcearca
 winð cýmþ norþan earþan. þonne toweorþþ he swiðe hwaþe þære
 norþan plite. swa oðt þone to sýmleþon sæ ðær norþan winðes
 sýt onfýrþe. Eala þ̅ nan puht nī fæste fceonbenðes weorces a
 punienðe on worulde : .

CAPUT X.^q

ÐA cwæþ Boetius. Eala swiðom. þu þe eart modur⁵ eallra
 mægena. ne mæg ic na swiðerþan ne andfæcgan þ̅ þe⁶ þu me
 ær fæbert. forþon þe hit is eall for forþam ic nu hæbbe
 onziten þ̅ þa mine fæstfa ⁊ seo onfærgnes. ðe ic ær penðe þ̅
 gefæstfa beon fceolðan. nane fæstfa ne sint. forðam he swa
 hwædblice gewiteþ. ac þ̅ me hæfþ eallra swiðost gebræfes þonne
 ic ýmbe swelc fmealcost þence. þ̅ ic nu fweotole onziten hæbbe.
 þ̅ þæt is seo mæste unfæst on swið andfærdan life. þ̅ mon
 ænert weorþe⁷ gefæst. ⁊ æfter þam ungeræst. Ða andfærdne
 se swiðom ⁊ seo fcearcearþnes ⁊ cwæþ. Ne meahþ þu no mid

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^q Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. afepped.

² Cott. afeppe.

³ Cott. to þon.

⁴ Cott. nan

puht woruldriceþ.

⁵ Cott. modur.

⁶ Cott. andfæcgan þær þe.

⁷ Cott. sý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ȝoþe ȝetælan þine wýrð and þine ȝeræla ȝra ȝra þu wenȝt. for
 þam leaſum unȝerælpum¹ þe ðu þrowaȝt. hit iſ leaſung ꝥ þu
 wenȝt þæt þu ȝeo unȝeræliȝ: . Ac ȝif ðe nu ꝥ ȝra ȝwiþe
 ȝebreþeð ȝ ȝeunrotrað hæfþ. ꝥ te þu forlure þa leaſan ȝe-
 ræla. þonne mæȝ ic ðe openlice ȝereccan. ꝥ þu ȝrutole
 onȝitȝt þæt te þu ȝit hæfȝt þone mæſtan ðæl þinra² ȝeræla
 þe þu ær hæfberȝt: . Seȝe me nu hſæþen þu mið rihte mæȝe
 ȝeorian³ þina unȝeræla. ȝwelce þu eallunga hæbbe forlopen þina
 ȝeræla. ac þu hæfȝt ȝit ȝerunð ȝehealðen eall ꝥ ðeoppýrþoȝte
 þæt te þu þe beȝorȝoð hæfberȝt: . Du miht þu þonne mænan
 ꝥ wýrpe ȝ ꝥ lappe. nu þu ꝥ leofne hæfȝt ȝehealðen: . Ðræt
 þu ȝaȝt ꝥ ȝeo ðuȝuþ ealles moncýnnes. ȝ þe ȝe mæſta ȝeopþ-
 ȝcipe. ȝit leofaþ. ꝥ iſ Simmachuſ þin ȝweor.⁴ Ðræt he iſ ȝit
 hal ȝ ȝerunð. ȝ hæfþ ælceȝ ȝoðeȝ ȝenoh. forþon ic ȝat ꝥ þu
 naht⁵ ne forȝlapoðeȝt ꝥ þu þin aȝen ȝeopþ for hine ne ȝeal-
 ðeȝt. ȝif þu hine ȝeȝape on hſilcum eaſfoþum. forþam ȝe ȝeȝ
 iſ ȝwiðomeȝ ȝ Ðræſta full. ȝ ȝenoz onȝorȝz nu ȝit ælceȝ
 eopþliceȝ eȝeȝ. ȝe iſ ȝwiþe ȝariȝ for þinum eaſfoþum ȝ for
 þinum ȝræciȝe: . Du ne leofaþ þin ȝif eac. þæſ ilcan Sim-
 machuſeȝ⁶ ðohter. ȝ ȝio iſ ȝwiþe ȝel ȝeȝað ȝ ȝwiþe ȝemetfæȝt.
 ȝeo hæfð ealle oþru ȝif oſerþungen mið clænneȝe. eall heoȝe
 ȝoð ic ðe mæȝ mið ȝeaum ȝorðum aȝeccan. ꝥ iſ ꝥ heo iſ on
 eallum þeaſum hieȝe fæðeȝ ȝeliç. ȝeo hioſaþ nu þe. þe anum.
 forþam ðe hio nanpuht eleeȝ ne luſað butan þe. ælceȝ ȝoðeȝ
 heo hæfþ ȝenoh on þiȝ andþeaȝðan liſe. ac heo hit hæfþ
 eall forȝeȝen oſer þe anne.⁷ eall heo hit onȝcunaþ. for-
 þam þe heo þe ænne næfþ. þæſ aneȝ hieȝe iſ nu ȝana. for
 þinȝe ærþeaȝðneȝe heoȝe þincð eall nauht⁸ ꝥ heo hæfþ. for-
 þam heo iſ for þinum luſum cȝinoð⁹ ȝ fulneah ðeað for
 teapum ȝ for unroȝneȝe: . Ðræt wille þe cȝeþan be þinum
 tȝam¹⁰ ȝunum. þa ȝint ealðorȝnen ȝ ȝeþeahteȝaȝ. on þam iſ
 ȝwiotoł ȝio ȝifu ȝ ealla þa ðuȝuþa hioȝa fæðeȝ ȝ heoȝa eołlðȝan¹¹
 fæðeȝ. ȝra ȝra ȝeonge¹² men maȝon ȝeliçoȝte beon ealðum
 monnum. Ðȝ ic ȝunðȝuȝe hȝi þu ne mæȝe onȝitan þæt þu eaȝt
 nu ȝit ȝwiþe ȝefeliȝ. nu þu ȝit hiofoȝt and eaȝt hal: . Ðræt
 þæt iſ ȝio meȝte æȝ ðeaðliçna manna þæt hie libban and ȝien
 hale. ȝ þu hæfȝt nu ȝet to eacan eall ꝥ ic þe æȝ tealðe: .
 Ðræt ic ȝat ꝥ ꝥ iſ ȝit ðeoppýrþne þonne monneȝ liſ. forþam
 manegum men iſ leofne ðæt he æȝ ȝelf ȝwelte æȝ he ȝeȝeo hȝi

¹ Cott. unȝerælpum. ² Cott. þapa. ³ Cott. ȝorian. ⁴ Cott. ȝwiop.
⁵ Cott. auht. ⁶ Cott. Simacher. ⁷ Cott. ænne. ⁸ Cott. noht.
⁹ Cott. opmoð. ¹⁰ Cott. tȝæm. ¹¹ Cott. elðȝan. ¹² Cott. ȝiunge.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with fears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

þiſ 7 hiſ beapn ſpeltenbe: . Ac hwi tilar¹ þu þonne to
 pepenne buton andſpeorce: . Ne meaht þu nu ȝit þinne pýrðe
 nauht oppitan ne þin lif no ȝetælan. ne eart þu no eallunga
 to nauhte ȝebon ſwa ſwa þu penrt. nu þe nu ȝit nan una-
 bepenlic broc ȝetenge. forþam þe þin ancor² iſ ȝit on eor-
 þan fært. ðæt rint ða ealþorumen. ðe we ær ymbe ſpæcon. þa
 þe ne lætaþ ȝeortſpurian be þiſ andſpearðan life. 7 eft þina
 aȝna tpeopa. 7 ſeo ȝobcunðe luſu. 7 ſe tohopa. þa þreo þe ne
 lætaþ ȝeortſpean be þam ecan life. Ða andſporode þæt unrode
 God 7 cræp. Ðala ſæpan þa ancrap ſwa tnume³ 7 ſwa þurh-
 puniende ȝe for Gode ȝe for worulde. ſwa ſwa þu reȝrt. þonne
 mihte we micle þý ep⁴ ȝeþolian ſwa hwæt earforþneſſa ſwa uſ on
 become. eall hie uſ þýncað þý leohtan ða hwile þe þa ancrap⁵
 fæſte beoþ. ac þu miht þeah onȝiton hu þa mine⁶ ȝælpa and-
 ſe min weorðſcipe heſ for worulde iſ oncerned: .

CAPUT XI.

§ I. ÐA andſporode ſe ſiððom 7 ſeo Lerceaðſiſneſ 7 cræp.
 Ic wene þeah þæt ic hwæt hwezanunȝer⁷ þe upa hope of þære un-
 rotnneſſe 7 ſulneah ȝebrohte æt ðam ilcan weorðſcipe ðe þu
 ær hæfðeſt. buton þu ȝit to full ȝy þæt þe þe læſeð⁸ iſ. þæt þe
 for þý platige. Ac ic ne mæȝ adreohan⁹ þine weorðunga for þam
 lýclan þe þu forlupe. forþam þu ſimle mið wepe 7 mið un-
 rotnneſſe mænȝt ȝif þe ænne willan pana bið. Ðeah hit lýcler
 hwæt ſie. Ðra þæt ænne on ðiſ andſpearðan life. oþþe hwa iſ nu.
 oððe hwa pýrð ȝet æfter uſ on þiſſe worulde. þæt him nanpuht
 rið hiſ willan ne ſie. ne lýcler ne miceler. Spiſe neareſe ſent¹⁰
 7 ſpiſe heanlice¹¹ þa menniſcan ȝeælpa. forþam oþer tpeza.
 oððe hie næſſe to nanum men ne becomap. oððe hi þær
 næſſe fæſtlice ne þurhþunap ſwelca ſwelce hi ær to coman.
 Ðæt ic wille heſ be æftan ſpeotolon ȝeſcecan. we witon þæt
 ſume mæȝon habban ælles woruld pelan ȝenog.¹² ac hi habbað
 þeah ſceame þæt pelan. ȝif hi ne beoð ſwa æðele on ȝebýrðum
 ſwa hi wolðon: . Sume beoþ wið æþele 7 wiðcuþe on heora
 ȝebýrðum. ac hi beoþ mið wæðle 7 mið heſne¹³ ofþýrcte 7

¹ Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

² Cott. tilar.

³ Cott. forþon þin ancrap.

⁴ Bod. pume.

⁵ Cott.

1eð.

⁶ Cott. oncrap.

⁷ Cott. mina.

⁸ Cott. hwæt hweganunȝer.

⁹ Cott. alýſeð.

¹⁰ Cott. adreogan.

¹¹ Cott. neapra rint.

¹² Cott.

heanlica. ¹³ Cott. þæt monige habbað ælles woruld willan ȝenog. ¹⁴ Cott. heſne.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

geunrotroðe. ꝥ him wære leofne ꝥ hi wæran unæbele þonne
 gwa earme. gif hit on heora anwealde wære: . Manege beoþ
 weah ægþer ge full æbele ge full welge. ⁊ beoþ weah full
 unrode. þonne hi ofer trega oððe rið habbaþ him gemæc. oþþe
 him gemece nabbap: .¹ Manige habbaþ genog weællice² ge-
 wiroð. ac for bearnleste. eallne þone pelan ðe hi gegaderigaþ
 hi læfað³ framðum to brucanne. and hi beoþ forþam un-
 rode: . Sume habbað bearn genoge. ac ða beoþ hwilum un hale.
 oþþe yfele ⁊ unweorþ.⁴ oððe hwafe gefaraþ. ꝥ ða elðran for-
 þam gnorniaþ ealle heora woruld: . Forþam ne mæg nan mon
 on þisse anweorðan life eallunga gewað beon rið his wyrð. weah
 he nu nanwut ealles næbbe ymbe to forþenne. ꝥ him mæg
 to forþe. ðæt he nat hwæt him toweorð bið. hwæþer þe god þe
 yfel. þon ma þe þu riðest ⁊ eac þæt ꝥ he þonne weællice
 brýcþ. he ondræc ꝥ he scýle forlætan. Getæc me nu sumne
 mann þara þe ðe weæleforþ þince. ⁊ on his wefwealle ge-
 weiten. ic þe gewecce riðe hwafe ꝥ ðu ongiht ꝥ he bið for
 riðe lytelum þingum oðt riðe ungemetlice geþreweð. gif him
 ænig wut bið rið his willan. oþþe rið his gewunan. weah hit nu
 lytel hwæt seo buton he to ælcum men mæge gebeacnian ꝥ
 he wne on⁵ his willan: . Fundrum lytel mæg gebon þone
 eallra weæligerðan mon her for⁶ worulde. ꝥ he wenþ þæt his
 weælra sien oððe riðe gefarode oððe mid ealle forþene: .
 Ðu wenst nu ꝥ þu seo riðe unweælige. ⁊ ic wæc ꝥ manegum
 men ðuhte ꝥ he wære to heofonum ahafen gif he ænigne⁷ dæl
 hæfde þara þinna weælra þe ðu nu get hæft: .⁸ Ge fur-
 þum seo forþe þe þu nu on hæft eart. ⁊ þu criht ꝥ þin wæc-
 forþe ge heo is þam monnum efel þe wæp on geborðene wæran.
 ⁊ eac þam ðe heora willum wæp on eardigap: . Ne nanwut
 ne byð yfel. ær mon wene ꝥ hit yfel seo. ⁊ weah hit nu hwe-
 ge and wepweorð. weah hit bið weæl þe gif hit mon luflice
 deð and geðyllice awæfn: . Feara sient to þam gefeardwige.
 gif he wyrð on ungewylde. ꝥ he ne wylige⁹ ꝥ his wealra weorðan
 onwende: . Sið riðe mænige biternege is gemengeð seo
 wretnege þisse worulde. weah heo hwam wýnrum¹⁰ dýnce. ne mæg
 he hie no habban¹¹ gif heo hine fleon onginþ: . Ðu ne is hit
 wæp riðe wreotol hu hweflice þar woruldwealra sint. nu hi ne

¹ Cott. nabbap oððe him gemæc oððe gemece nabbap. ² Cott. weællice. ³ Bod. lætað. ⁴ Bod. unweorþe. ⁵ Cott. gebeacnan ꝥ he wne on. ⁶ Cott. on. ⁷ Bod. ænigne. ⁸ Cott. gehæft. ⁹ Bod. hewilige. ¹⁰ Cott. wýnruma. ¹¹ Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone earman gefýllan. forþam he rimle pilnað hþær hþugu¹ þær þe he þonne næft. ne hie þam gefýlþegum 7 þam gemetfæftum rimble ne puniaþ :.

§ II.* Ðr þe cece ge þonne ýmbutan eop þa gefæla ðe ge on innan eop² habbaþ þurh þa goðeundan miht gefet :. Ac ge nýton hþæt ge ðoþ. ge rint on geþþolan :. Ac ic eop mæg mið feapum forþum gefeacan³ hþæt ge hþof 7 eallra gefæla riþ þær ic fæt þu pilt hizian þon ær þe þu hine onziteft þ 7 þonne goð :.⁴ Miht þu nu onzitan hþæþer þu auht þe ðeoppýrþre habbe þonne ðe gýlne :. Ic pene þeah þ þu wille cpeþan þ þu nauht ðeoppýrþre næbbe. Ic fæt gif þu nu hæfðe⁵ fullne anpealð ðmeþ felfer. ðonne hæfðeft ðu hþæt hþeþa⁶ on þe felfum ðær þe ðu næfpe þinum pillum alætan wolðeft.⁷ ne geor pýrið þe on zenuman ne mihte :. Forðam ic ðe minðige þ þu onzite ðætte nan gefælp niþ on þýrre anbpearþan life. Ac onzef fæt nauht niþ betere on þýrre anbpearþum life. þonne geor gefceapþre. forþam þe heo þurh nan ðing ne mæg þam men lofian. for þý 7 betere þæt feoh þæt te næfpe lofian ne mæg. þonne þ þe mæg 7 fceal. þu ne 7 þe nu zenoh fpeotole gefæð þæt geor pýrið þe ne mæg nane gefæla fellan. forþam þe æþþer 7 unfæft ge geor pýrið ge geor gefælp. forþam rint fpeþe teþne 7 fpeþe hþeoþenþe þar gefæla :. Ðræt ælc þara þe þar forþulð gefæla hæfþ. oþer tpeþa oþþe he fæt þæt he him frompearþe beoþ. oððe he hit nat. gif he hit þonne fæat. hþelce gefæla hæfþ he æt þam pelan. gif he biþ fpa ðýriþ 7 fpa unzeþf.⁸ þ he þæt witan ne mæg. gif he hit ðonne fæt. þonne onþræt he him þ heo lofian 7 eac geara fæt þ he hi alætan fceal. Se ringala ege ne læt nænne⁹ mon gefæligne beon :. Euf þonne hpa ne fceþ hþæþer he þa gefælda hæbbe. þe he nabbe þe he ðonne hæfþ. hþæt þæt ðonne beoþ for lýcla fæla. oððe nane. þæt mon fpa eape forlætan mæg :. Ic pene nu þ ic þe hæfðe ær zenog fpeotole gefeþt be manegum tacnum þ te monna fapla rint undeaplice 7 ece.¹⁰ 7 þ 7 zenog fpeotol þ te nanne mon ðær tpeozan ne þearf þ ealle men zeendiaþ on þam ðeape. 7 eac heopa pelan. þý ic punðige hþi men fien fpa ungefceapþre þ hie penan þ þý anbpearþe lif mæge þone monnan ðon gefæligne þa hþile þe he leofað. þoþne

* Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

¹ Bod. hþæt hþeg. ² Cott. 10p. ³ Cott. gefeccan. ⁴ Bod. onziteþ þe 7 þone goð. ⁵ Bod. næfðeft. ⁶ Cott. hþugu. ⁷ Cott. wolðeft. ⁸ Cott. unþy. ⁹ Bod. none. ¹⁰ Cott. undeaplice 7 ece.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne¹ gebon :· Þræt þe
 Ʒerþlice Ʒiton unƷum ðara monna þe ða ecan Ʒerælda Ʒohtan
 nallag ðurh þ an þæt hi Ʒilnobon ðær lichomlican ðeaðer. ac
 eac manegra Ʒaphicra Ʒita hie Ʒerilnobon Ʒið ðan ecan life. þ
 Ʒærnon ealle þa haligan Mactýnar :·

CAPUT XII.¹

ÐA ongan Ʒe Ʒirðom Ʒliorpan. Ʒ Ʒeodðobe þur. ecte þæt
 Ʒpell mið leofe. þ he ær Ʒæbe Ʒ cƷæþ. ðe þe Ʒille fæst hur
 timbrian. ne Ʒceall he hit no Ʒettan upon þone hehtan cnol.
 Ʒ Ʒe ðe Ʒille Ʒoðcundne Ʒirðom Ʒecan. ne mæg he hine Ʒiþ
 oƷermetta. Ʒ eft Ʒe þe Ʒille fæst hur timbrian. ne Ʒette he hit
 on Ʒonðbeorþar. ðra eac Ʒif þu Ʒirðom timbrian Ʒille. ne Ʒete
 ðu hine uppan þa Ʒitrunga. Ʒorðam Ʒra Ʒra Ʒigenbe Ʒonð þonne
 nen ƷƷylgþ. Ʒra ƷƷylgþ reo Ʒitrunge þa ðreorenþan pelan þifrer
 miððangearþer. Ʒorðam hio huora Ʒimle bið ðurftegu ne mæg.
 hur naht lange Ʒtanþan on ðam hean munte. Ʒif hit full un-
 Ʒemetlic Ʒinð Ʒertent. næft þæt þ te on ðam Ʒigenþan Ʒonðe
 Ʒtent Ʒor ƷƷilicum rene. Ʒra eac þ menniƷe Moð bið un-
 bepeten Ʒ aƷeðe of hur Ʒtebe. þonne hit Ʒe Ʒinð Ʒtronþra Ʒe-
 ƷƷinca ætýnoð. oððe Ʒe nen unƷemetliceþ ýmbhogan :· Ac Ʒe
 þe Ʒille habban þa ecan Ʒerælda. he Ʒceal fleon þone ƷƷecnan
 Ʒlite þifrer miððanearþer. Ʒ timbrian þ hur Moðer on þam
 færtan Ʒtane eaðmetta. Ʒorþam ðe LƷuſt earþað on þære bene
 eaðmoðnerre. Ʒ on þam Ʒemýnðe Ʒirðomeþ. Ʒorþam Ʒimle Ʒe
 Ʒra mon eall hur lif læt on Ʒerean unonþenþenlice Ʒ onþroþ.
 þonne he Ʒorþiþ ægðer Ʒe þar eorþlican Ʒoð Ʒe eac þa ýflu. Ʒ
 hoþað to þam toearþam. þ Ʒint þa ecan. Ʒorþam ðe God.
 hine Ʒehelt æghronan. Ʒinðallice Ʒunienbe. on hur Moðer Ʒe-
 rælþum. ðeah þe Ʒe Ʒinð. þara earþoþa. Ʒ reo Ʒinðale Ʒemen.
 þifra Ʒopulð Ʒelþa. him onblæþe :·

CAPUT XIII.²

ÐA Ʒe Ʒirðom þa Ʒ reo Lefceaðþifner þir leoð þur aƷunþen
 hæfðon. ða ongan he eft Ʒecgan² Ʒpell Ʒ þur cƷæþ. Me ðincþ
 nu þ Ʒit mægen Ʒmealicor ƷƷecan Ʒ bioðolþan Ʒorðum. Ʒorþ-
 þam ic onƷite þ min laþ hæft hƷuþu ingæð on þin onðgit. Ʒ

¹ Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

² Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

³ Bod. eapm. ⁴ Cott. recgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

• WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu genoh þel unbenrtenrt ꝥ ic þe to rprece. Læðenc nu hƿæt
 þiner agner geo ealra þyrra populð æhta ⁊ pelena. oððe hƿæt
 þu þær on æge unanbenrtilber. gif þu him rceabrylice¹ æfter-
 rpyrra. Ðræt hæfrr ðu æt þam zifum þe ðu crrt ꝥ geo rýrð
 eop zife. and æt þam þelum.² ðeah hi nu ece ƿærnon. Sege³ me
 nu hƿæþer ge þin pela ðiner þancer rra ðeope geo þe for hir
 azenre gecynðe. hƿæþer ic ðe recge þeah ꝥ hit is of hir azenre
 gecynðe nar of þinre. gif hit þonne hir azenre gecynðe is nar
 of ðinre. hƿi eart ðu þonne a þý betera for hir zoðe.⁴ Sege
 me nu hƿæt hir þe ðeopart⁵ þince. hƿæþer þe zolð þe hƿæt ic
 ƿæt þeah zolð. Ac þeah hit nu zoð⁶ geo ⁊ ðeope.⁷ þeah biþ
 hlireabiðra ⁊ leorpenðra ge ðe hit relf. ðonne ge þe hit zaðenap
 ⁊ on oppum þearap. ge eac þa þelan beoþ hlireabiðran ⁊
 leortælan þonne þonne hie mon relf. þonne hie beon þonne
 hi mon zaðnap ⁊ healt.⁸ Ðræt geo zitrunz gebeþ heope zit-
 renar lape æzþer ge Lobe ge monnum. ⁊ þa cýta geðoþ þa
 rímlle leof tæle ⁊ hlireabiðe ⁊ reorþe æzþer ge Lobe ge mon-
 num ðe hie lufiaþ. Nu ꝥ feoh þonne æzþer ne mæg beon ge
 m 5 þam ðe hit relð ge mið þam þe hit nimp.⁹ nu is forþæm
 ælc feoh betere ⁊ ðeoppýrþe gereald þonne gehealden. Luf nu
 eall þýfer miððaneapðer pela come to anum men. hu ne ƿærnon
 þonne ealle ofþe men ƿæðlan butan anum.¹⁰ Genoh rreotol
 ðæt is. ꝥ te zoð forð ⁊ zoð hlýra ælceþ monner biþ betera ⁊
 ðeopra.¹¹ þonne ænig pela. hƿæt ꝥ forð zefýlf eallra¹² þara
 eapan þe hit zeheþ. ⁊ ne biþ þeah no ðý læffe mið þam þe hit
 rrricþ. hir heortan siegelneſte hit zeopenað.¹³ ⁊ þær oðreþ
 heortan belocene¹⁴ hit þurhþærþ. ⁊ on þam færleðe þær be-
 trýx ne bið hit no zepanod. ne mæg hit mon mið rreorþe
 ofþeall. ne mið ƿape gebindan. ne hit næfre ne acýlð. Ac þa
 eorþe þelan. þeah hi ealne ƿeg eorþe ríml.¹⁵ ne ríncþ eop no þy
 ƿaforþ¹⁶ heora genoh. ⁊ þeah ge hie þonne oppum monnum
 rellan ne mazon. ge no þe ma mið þam heora ƿæðle ⁊ heora
 zitrunze zefýllan. ðeah þu hie rímale¹⁷ toðæle rra ðurf. ne
 miht þu þeah ealle men emlice¹⁸ mið gehealdan. ⁊ ðonne þu
 ealle gebæleðe hæfrr. þonne biſt ðu ðe relf ƿæðla. Sint þæt
 ƿeplice¹⁹ þelan þýfer miððanzeapðer. ðonne hi nan mðn fullice
 habban ne mæg. ne hie nanne mon zepeliðian ne mazon. buton

¹ Cott. gerceabrylice. ² Cott. þelan. ³ Cott. Sege. ⁴ Cott. zoðe.
⁵ Cott. ðeopart. ⁶ Bod. zolð. ⁷ Cott. ðeope. ⁸ Cott. hilt. ⁹ Cott mon
 relð. ¹⁰ Cott buton him anum ¹¹ Cott. ðeopra ¹² Cott. ælceþ.
¹³ Bod iðelneſte hit openað. ¹⁴ Cott. belocene ¹⁵ Cott. mið eop ríen.
¹⁶ Cott. hƿaforþ. ¹⁷ Cott. rra rímale. ¹⁸ Cott emlice. ¹⁹ Cott. ƿeplice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne geþon to sæþlan. Ðræþer¹ nu gímma plite eorpe eagan to him zetio. heora to punþrianne. ꝛa ic ꝛæt ꝥ hie² ðoþ. hꝛæt reo³ ðuguð þonne þær pliteꝛ þe on þam⁴ gímmum bið. biþ heora næꝛ eorpe.⁵ þý ic eom ꝛiþe ungemetlice oꝛþunþroþ hꝛi eor þince þære ungerceaþþiꝛan gerceaꝛte goð⁶ betere þonne eorpe azen goð. hꝛi ze ꝛa ungemetlice punþrizen þara gímma. oððe ænizeꝛ þara ðeablicena ðinga ðe gerceaþþiꝛneꝛre næꝛþ. foꝛðam hie mið nanum rýhte ne maꝛon geeaꝛniꝛan ꝥ ze heora punþrizen. þeah hie Loþeꝛ gerceaꝛta riē. ne riēt hi no ríþ eor to metanne. foꝛþam þe oðer tꝛeꝛa oꝛþe hit nan goð niꝛ foꝛ eor ſeþe. oððe þeah foꝛ lýtel goð ríþ eor to metanne. to ꝛiþe þe hepeꝛiaþ⁷ uꝛ ſeþe. þonne þe maꝛe ꝥ luꝛiaþ⁸ ꝥ þe unþer uꝛ iꝛ on uꝛum⁹ anpealþe. þonne uꝛ ſeþe. oððe ðone Ðrihten ðe uꝛ gerceop. ꝛ uꝛ ealle ða goð foꝛgeaꝛ. Ðræþer ðe nu licigen¹⁰ fægeꝛu lonð :

CAPUT XIV.†

§ I. ÐA andꝛoꝛoþe ꝥ Moð þære Geꝛceaþþiꝛneꝛre ꝛ cꝛæð. Ðꝛi ne ꝛeolþe me lician fægeꝛ lanð. hu ne iꝛ þæt re fægeꝛeꝛta ðæl Loþeꝛ gerceaꝛta. ze full oft þe fægniap¹¹ iꝛmýlteꝛe fæ. ꝛ eac punþriap þær pliteꝛ þære gunnan and þær monan ꝛ eallra þara ꝛeoꝛriena. Ða andꝛoꝛoþe re Fíꝛðom and reo Geꝛceaþþiꝛneꝛ þam Moðe ꝛ þꝛ cꝛæþ. Ðꝛæt beluꝛþ þe heora fægeꝛneꝛe.¹² hꝛæþer¹³ ðu ðuꝛne gíþan ꝥ heora fægeꝛneꝛ þi riē. neꝛe neꝛe. hu ne ꝛaꝛt þu ꝥ þu heora nanne ne geꝛoꝛhteꝛt.¹⁴ ac zif ðu gíþan wille. gíþ Loþeꝛ. Ðræþer þu nu fægeꝛra bloꝛt-mæna fægnize on eaꝛtꝛan ꝛꝛelce þu hie geꝛcope. hꝛæþer þu nu ꝛꝛelceꝛ auht ꝛýꝛcan mæze, oððe geꝛoꝛhteꝛ habbe. neꝛe neꝛe. ne ðo þu ꝛa.¹⁵ hꝛæþer hit nu ðineꝛ geꝛealþeꝛ riē ꝥ re hæꝛfeꝛt riē ꝛa ꝛeliꝛ on ꝛæꝛtum. hu ne ꝛæt ic ꝥ hit iꝛ no þineꝛ geꝛealþeꝛ. Ðꝛi eaꝛt þu ðonne onæleþ mið ꝛa iþele geꝛean. oððe Ðꝛi luꝛaꝛt ðu þa ꝛꝛeðban goð ꝛa ungemetlice. ꝛꝛelce hi riē þi agnu.¹⁶ Feneꝛt þu mæze reo ꝛýꝛð þe geþon þæt þa þiꝛz ðine agene¹⁷ riē þa þe heora agene¹⁸ zecýnð þe geþýðon¹⁹ ꝛꝛeðbe. neꝛe neꝛe. niꝛ hit no þe zecýnðe ꝥ te þu hi age. ne him niꝛ geþýꝛðe ꝥ hi ðe foꝛzien. ac þa heoꝛencunðan þiꝛz þe riēt²⁰ ze-

† Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. Ðræþ. ² Cott. hi. ³ Cott. riō. ⁴ Cott. þæm. ⁵ Cott. eorpe. ⁶ Cott. goð þe. ⁷ Cott. heppað. ⁸ Cott. ꝥ ma luꝛiað. ⁹ Cott. uꝛum. ¹⁰ Cott. licien. ¹¹ Cott. fægniað. ¹² Cott. to hioꝛa fægeꝛneꝛra. ¹³ Bod. hꝛæþ. ¹⁴ Cott. nan ne ꝛoꝛhteꝛt. ¹⁵ Cott. no ꝛa. ¹⁶ Bod. riē þi ne get nu. ¹⁷ Cott. agnu. ¹⁸ Cott. agnu. ¹⁹ Bod. geþon. ²⁰ Cott. riēban.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næf þæf eorþlican. Ðar eorþlican færtnaƿ ƿint ƿercean-
pene neƿenum¹ to anblicene. ƿ þa ƿopulþ pelan ƿýnt ƿerceanpene
to biƿrice þam monnum þe beoþ neatum² zelice. þ beoþ un-
rihtƿife ƿ unƿemetfærte. to þam hi eac becumaf oƿtoft. Líf
þu þonne ðæt ƿemet habban ƿille. ƿ ða nýþ þearfe ƿitan ƿille.
þonne iƿ þæt mete ƿ ðrýnt ƿ clapaƿ anb tolt to ƿelcum
cƿærte ƿelce þu cunne þ ðe iƿ ƿecýnbe ƿ þ ðe iƿ riht to
habbenne. Ðwelc ƿremu iƿ ðe þ þæt þu ƿilnaze þýra anbþear-
bena ƿerþelþa ofeƿ ƿemet. þonne hie naþeƿ³ ne maƿon ne þin
ƿehelpaƿ. ne heora ƿelfra. On ƿriþe lýtlon hieƿa hæfþ ƿeo ƿe-
cýnþ ƿenoz. on ƿra miclum heo hæfþ ƿenoz ƿra þe æƿ ƿƿræcon.
Líf þu heore maƿe ƿeleƿt. ofeƿ tƿeƿa oððe hit þe beƿaþ. oððe
hit þe þeah unƿýnƿum biþ. oððe unƿetere.⁴ oððe ƿƿecenlic eall
þ þu nu ofeƿ ƿemet ðeƿt. Líf þu nu ofeƿ ƿemet iƿt. ofþe
ðrincƿt. oððe clapa þe ma on hæfƿt⁵ þonne þu þurfe. ƿeo
ofeƿinƿ⁶ þe þurþ ofþe to ƿare oððe to ƿlættan. ofþe to un-
ƿeƿenenum. ofþe to þlo. Líf þu nu þenƿt þ te þunþolice
ƿelala⁷ hƿelc ƿeopþmýnþ ƿie. ðonne telle ic þa ƿeopþmýnþ
þæm⁸ ƿýrhtan þe hie ƿorhte. næf na þe.⁹ ƿe ƿýrhta iƿ Lioþ.
þæf cƿærte ic þæƿ heƿize on. ƿenƿt þu þæt ƿeo mængio þinra
monna þe naze ðon ƿerþelýne. neƿe neƿe. ac ƿif hie ƿfele ƿint
ðonne ƿint hie þe þleohƿan ƿ ƿerþicneƿulpan ƿe hæfþ þonne ƿe
næfþ.¹⁰ ƿorþam ƿfele þeƿnaƿ beoþ ƿýmle heora hlaƿorþeƿ ƿienþ.
Líf hi þonne ƿobe beoþ ƿ hlaƿorþ holbe ƿ unƿeƿealbe hu ne
beoþ þ þonne heora ƿobeƿ. næf þineƿ. hu miht þu þonne þe
aƿnian heora ƿob. ƿif þu nu þæf ƿilƿt. hu ne ƿilƿt þu þonne
heora ƿobeƿ. næf þineƿ :-

§ II.^w Nu þe iƿ ƿenoh openlice ƿecýþeþ þæt te nan þara
ƿoða þin niƿ. þe þe æƿ ýmbe ƿƿræcon. ƿ þu teohhobeƿt¹¹ þ hi
þine beon ƿeolþan. Líf þonne þýre ƿopulþe þite ƿ þela to
ƿilnienne niƿ. hƿæt mupnaƿt þu þonne æƿteƿ þam þe þu ƿor-
lune. oððe to hƿon þaƿnaƿt ðu þæf þe þu æƿ hæfþeƿa.¹² ƿif hit
þæƿeƿ iƿ. þ iƿ of heora aƿnum ƿecýnbe. næf of ðinum. heora
þæƿeƿ hit iƿ. næf þin. hƿæt þæƿnaƿt¹³ þu þonne heora þæƿeƿeƿ.
hƿæt belimþþ hiƿ to þe. ne þu hit ne ƿerceanpe. ne hi þine aƿene
ne ƿenƿt. Líf hi nu ƿobe ƿint ƿ þæƿeƿe. þonne þæƿon hi ƿra ƿe-

^w Boet. lib. ii. prosa 5 — Ex quibus omnibus, &c.

¹ Cott. nyrenum. ² Cott. bioð neatum. ³ Cott. naþeƿ. ⁴ Cott. unƿetere. ⁵ Cott. clape ma on heƿt. ⁶ Cott. ƿio ofeƿunc. ⁷ Cott. ƿeƿelala. ⁸ Bod. þa. ⁹ Cott. nealleƿ þe. ¹⁰ Cott. anb lýtze þonne ƿint hi þe þleohƿan ƿ ƿerþicneƿulpan hæfþ þonne næfþ. ¹¹ Cott. tioh-
hobeƿ. ¹² Cott. þeƿ hæƿt. ¹³ Bod. þaƿnaƿ.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

rceapena. ⁊ swælc hi wolban beon þeah þu hi næfre nahtest.
 ƿenst þu þ̅ hi aƿe beorƿgýrpan geon.¹ þe hi to þinre note ge-
 lænbe ƿæron. Ac forþam þe heora býrige men ƿaraþ. ⁊ hi-
 him ƿmcaþ ðeore. forþam þu hi gaderast ⁊ heht on þinum
 hoþe. Ðæt ƿlmarc þu þonne þ̅ þu hæbbe æt ſƿelcere gerælig-
 neſſe.² Leleþ.³ me nu ic hit ðe ſecge. næſt þu þær nauht æt
 buton þ̅ þu tilaſt⁴ ƿæble to flonne. ⁊ for þ̅ gaderast mare
 þonne þu ſurfe.⁵ Ac ic ƿat ðeah ſiþe geara. þ̅ te eall þ̅ ic heſ
 ſƿæce iſ ƿiþ þinum ƿillan. Ac eorpa geræla ne ſint no þ̅ ge
 ƿenap þæt hi ſien. forþam ſe þe micel meſſe⁶ ⁊ miſlic aȝan
 ſila. he beþearf eac micel ſultmeſ. Se ealra crife iſ ſiþe for
 þe mon gerſin cræþ. þæt te þa⁷ micel beþurfon. þe micel
 aȝan ƿillap. ⁊ þa þurfon ſiþe lýtler. þe maran ne ƿillmaþ þonne
 genogor. butan he ƿlmarc miþ oferunge hiora giterunga ge-
 fyllan. þ̅ hi næfre ne gebor. Ic ƿat þ̅ ge ƿenap þæt ge nan
 gecunbelice⁸ gorb ne geræla on innan eor ſelfum nabbaþ.⁹ for-
 þam ge hi ſecaþ butan eor to ſrembum gerceafum. ſƿa hit iſ
 miſþeopreþ þ̅ þæm men ðincþ. þeah he ſe gorbunlice ge-
 rceapri. þ̅ he on him ſelfum næbbe gæla genoge. buton he
 mare gezaderige þara ungerceapriena gercefta þonne he
 beþurfe. oððe him gemetlic ſeo. ⁊ þa ungerceapriaran neotena¹⁰
 ne ƿlmaþ naner oþreſ ſeor.¹¹ ac ƿiñcþ him genog on þam þe hi
 binnan heora ægenne hýbe habbaþ to eacan þam robre þe him
 gecýnbelic biþ. Ðæt ge þonne þeah hƿæthƿeȝa gorbunliceſ
 on eorene ſaule habbaþ. þæt iſ anbȝit. ⁊ gemýnb. and ſe ge-
 rceapriſlica ƿilla þ̅ hme þara tƿeȝa lýſte. ſe þe þonne þaſ ðneo
 hæfþ. þonne hæfþ he hiſ ſceoppenbeſ onlicneſſe ſƿa forþ ſƿa
 ſƿa æneȝu gerceaft ſƿumeſt¹² mæȝ hieſe ſceppenbeſ onlicneſſe
 habban. Ac ge ſecaþ þære hean gecýnbe geræla and heore
 ƿeorþſcipe to þam niþerlicum ⁊ to ðam hƿeorenblicum¹³ þin-
 giuni. Ac ge ne onȝitaþ hu micelne teonan ge bor. Grobe eorrum
 ſceppenbe. forþam þe he wolbe þæt te ealle men þæran ealra
 oþra¹⁴ gerceafta ƿealbandoȝ. Ac ge unbepriobaþ eorpe hehtan
 meþemneſſe unbep þa eallra nýþemeſtan gerceafta. ⁊ miþ þam
 ge habbaþ gecƿeþ þ̅ te æfter eorrum aȝnum ðome ge bor
 eor ſelfe ſýſtan þonne eorpe aȝne¹⁵ æhta. nu ge ƿenap þ̅ eorpe
 nauht¹⁶ ƿelan ſien eorpa geræla. ⁊ teolhhaþ þ̅ eall eorpe

¹ Cott. aþý beorpan ſien. ² Bod. gehcneſſe. ³ Bod. Leleþ. ⁴ Cott.
 tilaſt. ⁵ Cott. þyrre. ⁶ Cott. unneſſe. ⁷ Bod. þ̅ þa þe ⁸ Cott. gecýn-
 belic. ⁹ Cott. næbben. ¹⁰ Cott. near ¹¹ Cott. ſior. ¹² Bod. ſumeſt.
¹³ Bod. hƿeorenblicum. ¹⁴ Cott. oþeppa. ¹⁵ Cott. eorpa aȝne. ¹⁶ Cott. noht.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populſ ȝob ſien æppan¹ ȝe ſelfe. ꝥa hit eac ꝥýꝥ þonne ȝe ꝥa pillap :-

§ III.² Ðæꝥ mennſcā hꝥeꝥ ȝecýnð iꝥ ꝥ hi ðý anan ſeon³ beſoꝥan eallum opꝥum ȝeſceafcum. ðý hi hie ſelfe onȝiton hꝥeꝥ hie ſenð.⁴ ꝥ hꝥonan hi ſenð.⁵ ꝥ hi hi ſenð⁶ ꝥýꝥan þonne iȝtenu. ꝥ hi nellap ſitan hꝥeꝥ hi ſint. oððe hꝥonan hi ſint. Ðam neatum iꝥ ȝecýnðe ꝥ hi nýton hꝥeꝥ hi ſenð.⁷ Ac ꝥ iꝥ þaꝥa monna unþenꝥ þæt hi nýton hꝥeꝥ hie ſien. Nu þe iꝥ ꝥꝥiþe ſꝥeotol þæt ȝe beoþ on ȝeþolan. þonne ȝe penap ꝥ ænig næȝ nuð ꝥræmtum pelum beon ȝeþeoꝥþoð. Eꝥ hꝥa nu biþ mið hꝥelcum pelum ȝeþeoꝥþoð ꝥ mið hꝥelcum ðeoꝥꝥýꝥum ælitum ȝeȝýeꝥoð.⁸ hu ne belumpþ ꝥe þeoꝥꝥꝥiþe þonne to þam þe hine ȝeþeoꝥiðað. þæt iꝥ to heꝥianne hꝥene ſiðtlicor. Ne ðæt ne beoð on þý ꝥæȝeꝥe þæt mið eller hꝥam ȝeþenð biþ. þeoh þa ȝeþeꝥa ꝥæȝu ſien. þe hit mið ȝeþenð bið. ȝiꝥ hit æꝥ ꝥeoꝥtlic ꝥæꝥ ne biþ hit on þý ꝥæȝeꝥe. ꝥiꝥe þu ſoꝥꝥoþ ꝥa mið ȝob ne ðeꝥaþ þam þe hit ah. Eꝥæt ðu ꝥaꝥt nu ꝥ ic þe ne læȝe ꝥ eac ꝥaꝥt þæt þa þelan oꝥt ðeꝥaþ þam þe hie aȝan on manneſum ſiutum. ꝥ on þam ꝥꝥiþoꝥt þæt te men þeoꝥiþað ꝥa aꝥahæfene ſoꝥi þam þelan. ꝥ oꝥt ꝥe eallꝥa þýꝥeꝥta ꝥ ꝥe eallꝥa unþeoꝥiþeꝥta mon þenþ ꝥ he ꝥe eallꝥe ꝥæꝥ þelan ꝥýꝥe ðe on þýꝥe populde iꝥ ȝiꝥ he ꝥiꝥe⁹ hu he him tocumā mihte. Ðe þe iꝥicele þelan hæꝥþ. he him onþꝥæt monigne ſeonð.¹⁰ ȝiꝥ he eanne ælitā næꝥðe. ne þoꝥte he him nanne¹¹ onþꝥæton. Eꝥ þu nu ꝥæꝥe ꝥeȝeþenðe. ꝥ hæꝥbeꝥt micel ȝolð on þe. ꝥ þu þonne become on þeoꝥ ꝥeoðe.¹² þonne ne þenbeꝥt þu þe ðineꝥ þeoꝥeꝥ. ȝiꝥ ðu þonne ꝥꝥeꝥeꝥ nanꝥuht næꝥbeꝥt. þonne ne þoꝥteꝥt ðu ðe nanꝥuht onþꝥæban. ac meahteꝥt þe ȝan ſinȝenðe þone ealðan cꝥiðe þe mon ȝeȝýꝥum ſanȝ. þæt ꝥe naeoða ꝥeȝeþenð him nanꝥuht ne onþꝥeðe. þonne ðu ðonne opꝥoꝥiȝ þæꝥe. ꝥ ða þeoꝥaꝥ ðe ꝥrom ȝeꝥiten ꝥæꝥon. þonne mihteꝥt þu biȝmeꝥian þaꝥ anðeꝥaꝥian þelan. ꝥ mihteꝥt cꝥeþan. Eala ꝥ hit iꝥ ȝob ꝥ ꝥýꝥum ꝥ mon micelne þelan aȝe.¹³ nu ꝥe næꝥeꝥe ne ꝥýꝥ opꝥoꝥiȝ ðe hine unðeꝥeþþ :-

² Boet. lib. ii. prosa 5.—*Humanus quippe naturæ, &c.*

¹ Cott. ðeoꝥan. ² Cott. ꝥe. ³ Cott. ſien. ⁴ Cott. ſien. ⁵ Cott. ſint.

⁶ Cott. ſien. ⁷ Cott. ȝeapob. ⁸ Cott. ꝥæꝥe. ⁹ Cott. ſynð. ¹⁰ Cott. nænne. ¹¹ Cott. þeoꝥ ꝥeoðe. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest gosinging the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

² Cott. 10.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Larewe. 7 oft eac to manegum heora gelicum. Ðu ne pile he þonne ðon gpa gpa hý ðýðon 7 gít ðop. ealle¹ þa wicu þe him unðer beoð oððe sƿer on neaƿerƿe forplean 7 forheƿegian gpa gpa fýrre liz ðeð ðrýne² hæp fælb. oððe eft ƿe býrnenba ƿrepl ðone munt bærnþ ðe ƿe hatap Ætne. ƿe ƿi on þam ealonðe Sicilia. ƿiþe onlice þam micelan flobe ðe giu on Noer ðagum ƿær. Ic ƿene þæt ðu mæge gemunan þ̅ te eoppe eolþran giu³ Romana ƿitan on Torcƿiner ðagum þær oferumoban cýningeƿ. for hý ofermettum. ðone cýnelican naman of Rome býrre æƿerf aþýðon. Onð eft gpa ilce þa heƿetohan. þe hi⁴ ær utaðƿiƿon. hi ƿolðon eft utaðƿiƿan for huora ofermettum. Ac hi ne mihtan. forþam þe ƿe æfterƿe anpealb þara heƿetogena þam Romaniscum ƿitum gít ƿýr licode þonne ƿe ærpa ðara cýninga. Líf hit ðonne ærre ƿerunþ. gpa hit ƿiðe fælb⁵ ge- ƿýrþ. þæt ƿe anpealb 7 ƿe ƿeorþƿe becuƿe to gubum men anb to ƿiƿum. hƿæt biþ ðær þonne licƿýrþer buton hý gub 7 hý ƿeorþƿe. þær guban cýningeƿ. naƿ ðær anpealber. forþam ðe ƿe anpealb nærre ne biþ gub.⁶ buton ƿe gub⁷ ƿe þe hine hæbbe. ƿý⁸ hit biþ ðær monner gub⁹ naƿ¹⁰ ðær anpealber. gíf ƿe anpealb gub¹¹ biþ. forþam hit bið. þæt te nan man for hý ƿice ne cýmð to cƿærtum 7 to meþmnerre. Ac for hý cƿærtum 7 for hý meþmnerre he cýmð to ƿice 7 to anpealbe. ðý ne biþ nan mon for hý anpealbe na þe betere. ac for hý cƿærtum he beoþ gub¹² if he gub¹³ biþ. 7 for hý cƿærtum he bið anpealber ƿeorþe. gíf he hý ƿeorþe biþ. Leorniaþ forþam fýrðom. 7 þonne ge hine gelesornob hæbben. ne forhogiaþ¹⁴ hine þonne. Ðonne ƿe ge ic eop buton ælcum tƿeon. þ̅ ge mazon ƿuph hine becuƿan to anpealbe. þeah ge no þær anpealber ne ƿilgan. Ne ƿurðon ge no hogian¹⁵ on ðam anpealbe. ne him æfter þunzan. gíf ge ƿiƿe biþ 7 gube. he pile folgan eop. þeah ge hý no ne ƿilnian. Ac ƿe ge nu hƿæt eoreþe ðeorƿýrþerƿa pela 7 anpealb ƿe. þe ge ƿiƿorft gýrnap. Ic ƿat þeah þæt hit iƿ þiƿ anbƿeapða lif 7 þe ƿiƿorfenða ƿelu þe þe ær cýmbe ƿrecon.

§ II.^a Eala hƿæþer ge netelican¹⁶ men ongyton hƿelc ƿe pela ƿe. 7 ƿe anpealb. 7 þa ƿorult geƿælþa.¹⁷ Ða ƿint eoppe hlafoƿbar

¹ Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.
² Bod. eall. ³ Cott. leg ðeð ðrýne. ⁴ Cott. ealþan gio. ⁵ Cott. hme. ⁶ Cott. fælb. ⁷ Cott. goob. ⁸ Cott. goob. ⁹ Bod. þeah.
¹⁰ Cott. goob. ¹¹ Cott. nær. ¹² Cott. goob. ¹³ Cott. goob. ¹⁴ Cott. goob. ¹⁵ Cott. goob. ¹⁶ Cott. forþýgað. ¹⁷ Cott. hongian. ¹⁸ Cott. netelican.
¹⁹ Cott. fælb.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe pealbanðar. næs ge heopa. Læf ge nu gefaren hwelce
 muſ þæt wære hlaforð ofer oþra mýr. 7 ſette him domas. 7
 niðbe¹ hie æfter gefole. hu punþelic wolbe eop þæt þincan. 7
 hwelce celhettunge ge wolbon þæs habban. and mið hwelcum
 hleahtre ge wolbon beon arcyneð. hu micle mape iſ þonne þæs
 monnes lichoma to metenne wið þ̅ Mōb. þonne ſeo muſ wið
 þone mon. Ðwæt ge þonne mazon eape gehencan. gif ge hit ge-
 opne ſimbe ſmeagan willaþ 7 æftergyrnan. þ̅² nanre puhte
 lichoma ne beoð þonne tebernia þonne þæs monnes. Ðam
 mazon berian þa lærtan fleozan. 7 þa gnettar mið ſpiþe
 lyclum ſicelum him beriaþ. 7 eac þa ſmalan ſýrmaſ. þa ðone
 mon ge innan ge utoſen perþaþ.³ 7 hwilum fulneah deabne ge-
 doð. ge ſunþum þeog lýtlic loppe hine hwilum deabne geþeþ.
 ſpica puhta him beriaþ æþer ge innan ge utoſen. On hwæm
 mæz ænig man oþrum berian buton on his lichoman. oððe
 eft on heora ſelum. þe ge hatap gefælaþ. ne nan mon ne mæz
 þam geſceapſtan Mōbe geberian. ne him gebon þ̅ hit ne ſe þ̅
 þ̅ hit biþ.⁴ Ðæt iſ ſpiþe ſpeotol to ongytanne be ſumum
 Romaniscum æðelingre. þe þæs haten Libenur.⁵ ſe paſ to
 manegum ritum geporht. forþam þe he nolde melbian on his
 gefeſan þe mið him ſeræbon⁶ ſimbe þone cýning þe hie ær
 mið unrihte gepunnen hæfde.⁷ þa he þa beroran þone gnaman
 cýning zelæb þæs. 7 he hine het ſecgan hwæt his gefeſan
 wæron þe mið him ſimbe ſeræbon.⁸ þa forceap he his ægene
 tunzan. and wearp hine ðær mið on ðæt neþ foran. forþam
 hit geſearð þ̅ ðam witan men com to lofe and to wýrðſcipe þ̅
 ſe unrihtwiga cýning him teohhobe⁹ to wite. Ðwæt iſ þ̅ þe ma
 þ̅ ænig man mæze oþrum don. þat he ne mæze him don þ̅
 ilce. 7 gif he ne mæz. oþer man mæz. 7e leornodon eac be
 þam wælhreowan Bigrubem. ſe wæs on Ægyptum. wæs leob-
 hatan gepuna paſ þ̅ he wolde ælcne cuman. ſpiþe awlice
 unþerfon. 7 ſpiþe ſpærlice wið gebæran þonne he him æneſt
 to com. Ac eft ær he him from cepte. he ſceolde beon of-
 ſlegen. 7 þa getyðbe¹⁰ hit þ̅ Enculer Iober ſunu com to him.
 þa wolde he don ſimbe hine ſpa ſpa he ſimbe manigne cuman
 ær dyðe. wolde hine adrencan on wære ea þe Nilus hatte. þa
 wearp he ſcpenigra 7 adrencete hine. ſpiðe nýhte be Loſer
 bome. ſpa ſpa he manigne oðerne ær dyðe. Ðwæt eac Regulur.
 ſe ſomemæra heretoga. ða he feaht wið Africanar. he hæfde

¹ Cott. nebbe. ² Cott. wæt te. ³ Cott. wýrðæð. ⁴ Cott. hit ſe
 þæt wæt hit ne bið. ⁵ Cott. Tibenur. ⁶ Cott. ſeræbon. ⁷ Bod.
 hæfdon. ⁸ Cott. hine wýræbon. ⁹ Cott. teohhobe. ¹⁰ Cott. geþeþeþe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafecgenðlicne riȝe ofeƿ þa Afričanar. Ða he hi þa ƿiðoƿt forſlagen hæfde. þa het he hi bindan 7 on balcan leȝan.¹ þa ȝebýrðe hit ƿiþe hƿaþe ꝥ he ƿearþ ȝebunden mið hira pacentum. Ðræt ƿenȝt ðu þonne hræt ȝoðer re² anpealð ƿie. þonne he on nane ƿiſan hiȝ aȝner cƿæfter ne mæȝ for- buzan ꝥ he þæt ilce ýfel ne ȝeƿariȝe oþrum monnum. þe³ he ær oþrum ðýðe. hu ne iȝ re anpealð þonne þær nauht :-

§ III.^b Ðræt ƿenȝt þu. ȝiȝ re ƿeoþƿcipe 7 re anpealð aȝner ðoncer ȝoð ƿære and hiȝ ſelfer anpealð hæfde. hƿæðer he ƿolde þam forcuþertum mannum folȝian ȝƿa he nu hƿilum⁴ ðeð. Ðu ne ƿarþ þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝepunelic ꝥ æniȝ ƿiþerƿearð ðinȝ bion ȝemenȝeð ƿiþ oðrum ƿiþerƿearðum. oððe æniȝe ȝeƿerȝæðenne ƿið habban. Ac reo ȝecýnð hit onȝcunað þæt hie⁵ maȝon ƿeoþþan toȝæðere ȝemenȝeð. þe ma⁶ þe þæt ȝoð⁷ 7 þæt ýfel maȝon ætȝæðere bion. Nu ðe iȝ ƿiðe openlice ȝecýþeð ꝥ þiȝ andƿearðe ƿice. and þaȝ ƿopulð ȝeſælpa. 7 þeȝ anpealð of heopa⁸ aȝnum ȝecýnðe 7 heopa aȝner ȝe- ƿealðeȝ nauht ȝoðe ne ƿient. ne huopa ſelfra nanne anpealð nabbað. nu hi ƿillaþ cliþan⁹ on þæm ƿýȝtan monnum 7 him ȝeƿariaþ þæt hi bioð heopa hlafoƿðar. Niȝ ðær nu nan tƿeo. ꝥ oft þa¹⁰ eallra forcuþertan men cumað to þam anpealðe 7 to þam ƿeoþƿcipe. Liȝ re anpealð þonne of hiȝ aȝenne ȝecýnðe 7 of hiȝ aȝener ȝeƿealðeȝ ȝoð ƿære. ne unðerſenȝe he næȝre þa ýfelan ac þa ȝoðan. Ðær ilcan iȝ to ƿenanne to eallum ðam ȝeſældum þe reo ƿýrð bƿenȝð þiȝſer andƿearðan hiȝe ȝe on cƿæftum ȝe on æhtum. forþam hie hƿilum becumað to þæm forcuþertum. Ðræt re ȝenog ȝeopne ƿiton ðæt nanne mon þær ne tƿeoþ ðæt re reo¹¹ ȝƿonȝ on hiȝ mæȝene. ðe mon ȝe- rið ðæt ȝƿonȝlic ƿeoƿe ƿýrð. Ne þonne ma. ȝiȝ he hræt bið. ne tƿeoþ nænne mon ꝥ he hræt ne ƿie. Ða ȝeðeð¹² eac re ðream cƿæft ꝥ re mon biþ ðreamepe. 7 re læce cƿæft þæt he biþ læce. 7 reo ƿacu ðeð¹³ ꝥ he biþ peccere. Ða ðeð eac re ȝe- cýnða cƿæft ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon ƿið ꝥ ýfel ȝemenȝeð. ne ꝥ ýfel ƿið ꝥ ȝoð. ðeah he butu on anum men ƿien. þeah biþ æȝþer him on runðron. ꝥ ȝecýnð nýle næȝre nanƿuht ƿiþerƿearðeȝ lætan ȝemenȝan. forþam heopa æȝþer

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

¹ Cott. leogan.

² Bod. re Lober.

³ Cott. þæt.

⁴ Bod. hƿilcum.

⁵ Bod. hi.

⁶ Cott. þon ma.

⁷ Cott. ȝoð.

⁸ Cott. þær anpealðer

hiopa.

⁹ Cott. clorjan.

¹⁰ Bod. of þam.

¹¹ Cott. ƿie.

¹² Cott. mæȝ.

¹³ Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good, and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onrcunað oþer. and ægþer pile beon ꝥ ꝥ hit biꝥ. ne mæg je pela geþon ꝥ je giterene ne rie giterene. ne þa gꝛunbleaƿan giterunga geſýllan. ne je anpealð ne mæg geþon hiꝥ pealðenð pealðenðne. Nu þonne nu ælc geſceaft onrcunað ꝥ ꝥ hiꝥe piþerpeaꝛð bið. and ƿið zeopne tiolaꝥ ꝥ hit him ꝥ ƿrom aꝛcuſe. hꝛelce tꝛa ƿýnð þonne piþerpeaꝛðþan betꝛuð him þonne goð 7 ýfel. ne peopþað hi næſſe to ƿomne geſegeð. Be þæm ƿu miht ongitan. ƿiꝥ þa geſælða ðiꝛe andpeaꝛðan liſe ƿuꝛh hie ƿelſe heopa ƿelſſa gepealð ahton. 7 of heopa agnum gecýnðe goðe ƿæꝛið. þonne ƿolðon hi ƿimle on ðam cliƿian.¹ ðe him goð mið ƿoꝛhte. na læꝛ² ýfel. Ac þæꝛ þaꝛ hi goðe beoð. þonne beoð hi ƿuꝛh þæꝛ goðan monner goð goðe þe him goð mið ƿýꝛeꝥ. 7 je bið ƿuꝛh Loð goð. Liꝥ hine þonne ýfel mon hæꝛꝥ. þonne biꝥ he ýfel ðuꝛh þæꝛ monner ýfel þe him ýfel mið ðeꝛ. 7 ƿuꝛh ðeoſel.³ Ðꝛæt goðeꝛ iꝛ je pela þonne. þonne he ne mæg þa gꝛunbleaƿan giterunga aſýllan þæꝛ gitereneꝛ. oððe je anpealð. þonne he ne mæg hiꝥ pealðenð pealðenðne geþon. Ac hine geþinðað þa ƿon ƿilnunga⁴ mið heopa unabinðenblicum pacentum þeah mon nu ýfelum men anpealð ƿelle. ne geðeð je anpealð hine goðne ne meoðumne.⁵ ƿiꝥ he æꝛ næꝛ. ac zeopenað hiꝥ ýfel. ƿiꝥ he æꝛ ýfel þæꝛ. 7 geðeð hit þonne ƿꝛeotol. ƿiꝥ hit æꝛ næꝛ. ƿoꝛþam þeah he æꝛ ýfel ƿolðe. þonne nýꝛte he hu he hiꝥ ƿꝛa fullce gecýððe.⁶ æꝛ he fullne anpealð hæꝛðe. Ðæt geſýꝛþ ƿoꝛþam ðýꝛge þe ze ƿægnað þæt ze moton ƿceppan ƿone naman. hatan ꝥ ƿælþa ꝥ nane ne beoð. 7 þæt meoðumneꝛ ne beoꝛ.⁷ ƿoꝛþam hi gecýðað on heopa enbunze þonne hie enbiꝥ. ꝥ hie naꝛþeꝛ ne biðð. ƿoꝛþæm naꝛþeꝛ ne je pela.⁸ ne je anpealð. ne je peoꝛþꝛiꝛe ne beoꝛ to ƿenanne ꝥ hit reo ƿoþe geſælþ æ. ƿꝛa hit iꝛ nu hꝛæðoꝛt to ƿecanne be eallum þæm ƿoꝛulðgeſælþum¹⁰ þe reo ƿýꝛð bꝛengꝛ. ꝥ þæꝛ nan ƿuht on niꝛ þæꝛ to ƿilnianne reo. ƿoꝛþam ðe ðæꝛ nan ƿuht gecýnðeleaꝛ goðꝛ on niꝛ ðæꝛ ðe of him cume. ꝥ iꝛ on þam ƿꝛeotol ꝥ hi hie ƿimle to ðam goðum ne ðeoðað. ne ða ýfelan goðe ne geðoð þe hi hie oꝛtoꝛt to geðeoðaꝛ :-

§ IV.^o Ða je ƿiꝛðom þa þiꝛ ƿꝛell þuꝛ aꝛeht¹¹ hæꝛðe. þa ongean he eft gibðigan 7 þuꝛ cꝛæþ. Ðꝛæt þe ƿito hꝛelce

^o Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleopian.

² Cott. naller.

³ Cott. diorul.

⁴ Ott. ƿelnuga.

⁵ Cott. meoðumne.

⁶ Bod. acýððe.

⁷ Cott. pone.

⁸ Cott. æne ꝥ nan

meoðumneꝛ ne bið.

⁹ Bod. ꝥ hie naꝛþeꝛ ne je pela.

¹⁰ Ott. ƿælþum.

¹¹ Cott. aꝛeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

ƿælhƿiornerra. 7 hƿilce hrýnaſ. hƿilce unrihtthæmebu. 7 hƿilc man. 7 hƿilce apleaſnerſe ƿe unrihtƿira Larene Nepon ƿeophhte. ƿe het æt ſumum cýrpe ſonbærnan ealle Rome buph on anne rið æfter ƿære biſene ƿe ƿio Troia bupz barn. hine lýfte eac ƿereon hu ƿeo bupne. 7 hu lange. 7 hu leohhte be ƿære oþerne. 7 eft he het ofſlean ealle ƿa ƿiſertan ƿitan Romana. ƿe ſurþon hiſ aſene modor. 7 hiſ aſene broðer. ƿe ſurðon hiſ aſen ƿiſ he ofſlog mid ſƿeorðe. 7 ſor ðyllecum næſ he naruht ƿe-unroctod. Ac ƿær ƿy bliþna 7 ƿægenode ƿær. Onð ƿeah betƿuh ðýllecum unrihtum næſ him no ƿý læſ unberðeod eall ƿer midðan ƿearð ſrom eaſteƿearðum oð ƿeſteƿearðne. and eft ſrom ſuþeƿearðum oð nonþeƿearðne. eall he ƿær on hiſ anpealbe. ƿenſt ƿu ꝥ ƿe ƿoðcunða anpealð ne mihte aſýrran þone anpealð þam unrihtƿiran Karene. and him ƿære ƿuhhunge-ƿerteorian. ƿiſ he ƿolbe. Lipe la ƿere. ic ƿat ꝥ he mihte ƿiſ he ƿolbe. Eala eap hu heſiz ƿeoc he beſepte on ealle ƿa ƿe on hiſ tiðum libbenðe ƿærðon on eorðan. 7 hu oft hiſ ƿeopð ƿære beſýleð on unfýlbizum bloðe. Ðu ne ƿar ƿær ƿenoz ſƿeotol ꝥ ƿe anpealð hiſ aſener ðoncer ƿoð næſ. ƿa ƿe ƿoð næſ ƿe he to com :

CAPUT XVII.^d

ÐA ƿe ƿiſdom ƿa ƿiſ leop¹ aſungen hæfðe. Ða ƿerƿiƿode² he. 7 ƿa andſƿorebe ƿæt Moð and ƿur cƿæþ. Eala Lefceabƿirner. hƿæt ðu ƿart ꝥ me næſſe ƿeo ƿitrunz 7 ƿeo ƿemæzþ ðiſſer eorðlican anpealber ſor ƿel ne licðe. ne ic ealler ſor ſƿiþe ne ƿiſnðe ƿiſſer eorþlican ƿiceſ. buton la³ ic ƿilnoðe ƿeah and-ƿeorceſ to þam ƿeorce ƿe me heboden ƿær to ƿýpcanne. ꝥ ƿar ꝥ ic unfnacodlice⁴ 7 ƿerƿenlice mihte ƿeorian 7 ƿeccan þone anpealð ƿe me beſæſt ƿær. Ðƿæt ðu ƿart ꝥ nan mon ne mæz nænne cƿæſt cýðan. ne nænne anpealð ƿeccan ne ƿeorian butan⁵ tolum 7 andƿeorce. ꝥ bið ælceſ cƿæſter andƿeorc ꝥ mon ðone cƿæſt buton⁶ ƿýpcan ne mæz. ꝥ biþ þonne cýningſer andƿeorc⁷ 7 hiſ tol mid to ƿicſianne. ꝥ he hæbbe hiſ land full mannoð.⁸ he ſceal hæbban ƿebebmen. 7 ƿýbmen.⁹ 7 ƿeorc-

^d Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. ƿerƿode. ³ Cott. butan tola. ⁴ Cott. unfnacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. ƿeorc andƿeorc. ⁸ Cott. monnað. ⁹ Cott. ƿeþmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þar þætte butan ðiŕum tolu^m nan cýning hiŕ
cŕæft ne mæz cýðan. Ðæt iŕ eac hiŕ anðpeorc. ꝥ he habban
ŕceal to þam tolu þam þŕum zeŕeŕŕcŕum biŕŕte. ꝥ iŕ þonne
heora biŕŕt. laⁿð to buziⁿanne. 7 ziŕta.² 7 þæpnu. 7 mete. 7
ealo.³ 7 claþar. 7 ze hŕæt þæŕ þe þa þne zeŕeŕŕcŕar behorþa.⁴
ne mæz he butan þiŕum þar tol zehealðan. ne butan þiŕum
tolu nan þara þinga þŕcan þe him beboðen iŕ to þŕŕcenne.
foŕ þý i^c pilnoðe anðpeorces þone anpealð mið to zeŕeccenne.
ꝥ mine cŕæftar 7 anpealð ne þurðen foŕziⁿtene 7 foŕholene.⁵
foŕþam ælc cŕæft 7 ælc anpealð biþ ŕona foŕealðoð 7 foŕ-
ŕŕuðoð.⁶ ziŕ he biþ butan ŕiŕðome. foŕþam ne mæz non mon
nænne cŕæft foŕþþŕiⁿgan butan ŕiŕðome. foŕþam þe ŕpa
hŕæt ŕpa þurh ðŕiŕze zeboð bið ne mæz hi^t mon næŕŕe to
cŕæfte zeŕecan.⁷ ꝥ iŕ nu hŕaðoŕt to ŕecziⁿanne. ꝥ i^c pilnoðe
þeopþŕullice to libbanne þa hŕile þe i^c liŕeðe.⁸ 7 æŕteŕ minum
liŕe þam monnum to læŕanne. þe æŕteŕ me þæpen min ze-
mýnð on zoðum þeorcum.⁹

CAPUT XVIII.^o

§ I. ÐA ðiŕ þa zeŕŕŕecen þar. þa zeŕŕiⁿzoðe¹⁰ ꝥ Moð. 7 ŕeo ŕer-
ceaðŕiⁿer ongan ŕŕŕecan 7 þuŕ cŕæþ. Eala Moð eala¹¹ an ýfel
iŕ ŕiþe to anŕcumanne.¹² ꝥ iŕ ꝥ ꝥ te ŕiþe ŕiⁿgallice¹³ 7 ŕiþe
heŕziⁿlice beŕŕiþ ealra þara monna Moð þe beoð¹⁴ on heora
zeziⁿðe zeceŕene 7 þeah ne beoþ to þam hŕoŕe þonne zi^t
cumen ŕulŕŕemeðra mæzenna. ꝥ iŕ þonne pilnuⁿz leaŕeŕ zi^lpeŕ
7 unŕýhteŕ anpealðeŕ 7 ungemetliceŕ hliŕan zoðra þeorca oŕeŕ
eall ŕolc. foŕþam¹⁵ pilniⁿgaþ moniⁿge men¹⁶ anpealðeŕ. ðe hie
ŕolðon habban zoðne hliŕan. þeah hi hiŕ unŕýŕþe ŕien. ze ŕu-
þum ŕe ealra ŕoŕcuþeŕta pilnað þæŕ ýlcan. Ac ŕe þe ŕile ŕiⁿlice
7 zeoŕnlice æŕteŕ þam hliŕan ŕŕýŕian. þonne onzi^t he ŕiþe
hŕape hu lýtel he bið. 7 hu læne. 7 hu teðne. 7 hu beðæleð
ælczeŕ zoðeŕ. Liŕ þu nu zeoŕnlice ŕmeazan ŕi^t anð ŕitan ŕi^t
ýmbe ealpe ðiŕre eoŕþan ýmbhŕýŕt ŕŕom eaŕteþeapðan ðiŕre

^o Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

¹ Cott. þŕŕan tolan. ² Cott. ziŕta. ³ Cott. ealu. ⁴ Cott. behorþen.

⁵ Bod. þurðe foŕziⁿen 7 foŕholen. ⁶ Cott. foŕŕuðoð. ⁷ Cott. zeŕeccan. ⁸ Cott. liŕeðe. ⁹ Cott. þe æŕteŕ me þæpen min gemýnðis on zoðum þeorcum.

Bod. æŕteŕ me þæpen gemýnð on zoðum þeorcum. ¹⁰ Cott. zeŕuðe. ¹¹ Cott. ea. ¹² Bod. ýfel iŕ ŕiþe to anŕcumanne.

¹³ Bod. ŕiⁿgallice. ¹⁴ Bod. oð. ¹⁵ Cott. foŕþon. ¹⁶ Cott. ŕoþulð men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

miððangeapðeſ oð ƿeſteƿeapðne. ⁊ fram ſuðeƿeapðum oð¹
 noſeƿeapðne. ſƿa ſƿa þu leornobeſt on þæne bec þe Aſtolo-
 gium hætte. þonne miht ðu onȝitan ꝥ he iſ eall ƿiþ ðone
 heoſon to mettanne ſƿilce an lýtcl ƿƿicu² on bƿaðan bƿeðe.
 oþþe ƿonð beah on ſcilðe. æſteſ ƿiſſa monna³ ðome. þu ne
 ƿaſt þu þæt þu leornobeſt on Ptolomeuſ bocum. ge ƿƿat
 ealles þiſeſ miððangeapðeſ gemet on anſe bec. ðæſ þu miht
 on ȝeſeon ꝥ eall moncýnn ⁊ ealle netenu ne notigað naſe⁴
 neah feorþan ðæleſ ðiſſe eorþan þæſ þe men ȝeſapan⁵ maȝon.
 ƿoſþam þe hý hit ne maȝon eall ȝebuȝian. ſum ƿoſ hæto. ſum
 ƿoſ cýle. ⁊ þone mæſtan ðæl hiſ hæfþ ꝿa oſeſſeten. Do nu oſ
 ðam feorþan ðeale on ƿinum Mode eall þæt ȝeo ȝæ hiſ oſſeten
 hæfþ. ⁊ eall ða ſceapð ðe heo him onȝenumen hæfþ. ⁊ eall ꝥ
 hiſ ȝennar ⁊ moſar ȝenumen habbað. ⁊ eall ꝥ on eallum
 ðeodum ſeſteſ liȝeþ. ðonne miht ðu onȝitan þætte þæſ ealles
 niſ monnum þonne maſe læſeð to buȝianne. buton ſƿelce an
 lýtcl caſeſtum.⁶ Iſ ꝥ þonne ƿoſ ðyſilic ȝeſƿinc ꝥ ȝe ƿinnaþ
 eorpe ƿoſulð to ðon ꝥ ȝe ƿilniap eorpeſne hliȝan unȝemetlice
 to ȝeþræðanne⁷ oſeſ ſƿelcne caſeſtun⁸ ſƿelce þæt iſ þætte
 men buȝiaþ þiſſe ƿoſulðe ſulneah ſƿilce an ƿƿica⁹ ƿoſ þæt
 oðeſ. Ac hƿæt ƿumedeliceſ oððe miðelliceſ oððe ƿeoſþulliceſ
 hæfþ ge eorpeſ ȝulþ þe ȝe þæſ buȝiaþ¹⁰ on þam ſiſtan ðeale
 healſum lonbeſ ⁊ unlonbeſ. mið ȝæ. mið ȝænne. ⁊ mið ealle.
 ſƿa hit iſ¹¹ ȝeneapðeð. To hƿon ƿilniȝe ȝe ðonne to unȝe-
 metlice þæt ȝe eorpeſne naman tobræðan oſeſ ðone teoþan
 ðæl. nu hiſ maſe niſ mið ȝæ. mið ȝænne. mið ealle :

§ II.¹ ȝeƿencaþ eac ꝥ on¹² ðiſum lýtclum ƿeapnoce. þe ƿe
 æſ ſimbe ſƿræcon. buȝiaþ ſƿiþe manega ðeoda. ⁊ miſtlica.¹³ ⁊
 ſƿiþe unȝelica æȝþeſ ȝe on ſƿræce. ȝe on ðeapum. ȝe on
 eallum ſiðum. eallra þara ðeoda þe ȝe nu ƿilniap ſƿiþe unȝe-
 metlice ꝥ ȝe ſcýlon eorpeſne naman oſeſ tobræðan. ꝥ ȝe
 næſſe ȝeðon ne maȝon. ƿoſþam¹⁴ heoſa ſƿræc iſ toðæleð on
 tƿa ⁊ hund feoſontȝ.¹⁵ ⁊ ælc þara ſƿræca iſ toðæleð on
 manega ðeoda.¹⁶ ⁊ þa ſint tolegena ⁊ toðælða mið ȝæ. ⁊ mið
 ƿuðum. ⁊ mið muntum. ⁊ mið ȝænnum. ⁊ mið moneȝum ⁊ mið
 miſtlicum¹⁷ ƿeſtenum. ⁊ unȝeſæpum lonðum. ꝥ hit ſuðum

¹ Boet. lib. ii. proſa 7.—Adde quod hoc ipſum, &c.

¹ Bod. oſ. ² Cott. lýtlu ƿƿice. ³ Bod. þiſſa mona. ⁴ Cott. notiað
 ſuþum naſeſ. ⁵ Cott. ȝeſapan ⁶ Cott. caueſtun. ⁷ Cott. tobræ-
 ðanne. ⁸ Cott. caueſtun. ⁹ Cott. ƿƿice. ¹⁰ Bod. hogiað. ¹¹ Bod. hiſ.
¹² Cott. þæt te. ¹³ Cott. ſƿiþe miſtica. ¹⁴ Cott. ƿoſþon. ¹⁵ Bod. on
 hund-feoſontȝ. ¹⁶ Cott. þioð. ¹⁷ Cott. miſticum.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepmen ne gefaraþ. Ac hu mæg þær þonne gýnþeþlice aner
 riceſ monner nama cuman þonne ðær mon fupðum þære
 burge naman ne geþeopð. ne þære þeode ðe he on hamfært
 biþ. Ðý ic nat for hþilcon ðyrige ge geornað¹ ꝥ ge folþon
 eoþerne naman toþræþan geonð eallne eoþpan. ꝥ ge ðon ne
 maƷon.² ne fupþum napeþ neah. Ðræt ðu þart hu micel
 Romana rice þær on Mancureſ ðagum þær heþetogan. re þær
 oþpe naman haten Tulluſ. 7 þriþþan Licero. hræt he cýþþe
 on fumpþe hý boca. ꝥ te ða get Romane nama ne com ofþr ða
 muntar þe Laucaſear þe hatar. ne þa Sciððear þe on oþpe
 healþe þara munta buƷiaþ fupþum þære burge naman ne þær
 folceſ ne geþeopþon. Ac ða he com æpeft to Parþum. 7 þær
 þær fpiþe niþe. Ac he þær ðeah ðær ýmbutan manegum folce
 fpiþe egefull. Ðu ne onƷite ge nu hu neapa³ re eoþer hlyra
 beon pile þe ge þær ýmbe fþincar 7 unþihtlice tiliað⁴ to ge-
 þræþenne. Ðræt penſt ðu hu micelne hlyran 7 hu micelne
 þeopþrepe an Romanifc man mæge habban on ðam lanðe.
 ðær mon fupðum ðære burce naman ne geþeþþe. ne ealler
 ðær folceſ hlyra ne com. Ðeah nu hþelc mon ungemetlice 7
 ungebafenlice pilnige ꝥ he fciþe hý hlyran toþræþan ofþr ealle
 eoþpan. he ne mæg ꝥ forþþringan. forþam þe þara ðeoba
 þeapaf fint fpiþe ungelica. 7 heopa geſetneſſa fpiþe myſlica.⁵
 fpa ꝥ te þæt on oþrum lanðe betſt licar⁶ þætte ꝥ biþ hþilum
 on þam oþrum tælþýþlicoft. 7 eac micleſ piteſ fýþþe. for-
 þam ne mæg nan mon habban gelic lof on ælcum lonðe. for-
 þon þe on ælcum lanðe ne licað ꝥ on oþrum licar :

§ III.⁷ For ði fceolþe ælc mon beon on ðam þei geþealþen.
 ꝥ he on hý azenum earþþe licode. þeah he nu maran pilnige.
 he ne mæg fupþum ꝥ forþþringan. forþam ðe felfþþonne biþ
 ꝥ te auht manegum monnum aner hræt licge. for þý fýþþ
 ofþ Ʒoþer monner lof alegen inne on⁷ ðære ilcan þeode þe he
 on hamfært biþ. 7 eac forþam ðe hit ofþ fpiþe farlice gebýþeþe
 þurh þa heapþræþa þara piteþa ꝥ hi for heopa fþæþþe. 7 for
 Ʒimeleſte. 7 for þecceleſte forleton unþriten ðara monna
 þeapaf 7 hioþa ðæþa. þe on hioþa ðagum forþemæþorte 7
 þeopþgeorneſte þæron. 7 þeah hi nu eall hioþa lif 7 hioþa ðæþa
 apþuten hæfþon. fpa fpa hi fceolþon Ʒif hi ðohton. hu ne for-
 eallþoþon ða geþritu þeah 7 lofoþon ðonecan þe hit þære. fpa

⁷ Boet. lib. ii. proſa 7.—Erit igitur pervagatâ, &c.

¹ Cott. nat hþelce ðyrige ge Ʒpnað. ² Cott. næþpe geþon. ³ Cott. neapo. ⁴ Cott. tiliað. ⁵ Bod. myſcle. ⁶ Cott. licode. ⁷ Cott. in.

to not visit it. But how, then, can any great man's name
 ingly come there, when no man there hears even the name
 f the city, or of the country, of which he is an inhabitant?
 Therefore I know not through what folly ye desire that ye
 should spread your name over all the earth! That ye cannot
 do, nor even anywhere nigh. Moreover, thou knowest how
 great the power of the Romans was in the days of Marcus,
 the consul, who was by another name called Tullius, and by
 a third Cicero. But he has shown in one of his books, that,
 as then, the Roman name had not passed beyond the moun-
 tains that we call Caucasus, nor had the Scythians who dwell
 n the other side of those mountains even heard the name of
 e city or of the people: but at that time it had first come
 , the Parthians, and was then very new. But nevertheless
 t was very terrible thereabout to many a people. Do ye not
 en perceive how narrow this your fame will be, which ye
 labour about, and unrighteously toil to spread? How great
 ime, and how great honour, dost thou think one Roman could
 ave in that land, where even the name of the city was never
 eard, nor did the fame of the whole people ever come?
 hough any man immoderately and unreasonably desire that
 e may spread his fame over all the earth, he cannot bring it
 o pass, because the manners of the nations are very unlike,
 nd their institutions very various; so that in one country
 that pleases best which is at the same time in another *deemed*
 most reprehensible, and moreover deserving of great punish-
 :ment. Therefore no man can have the same praise in every
 and, because in every land that pleases not, which in another
 leases.

§ III. Therefore every man should be well contented with
 is, that he be approved in his own country. Though he be
 desirous of more, he cannot, indeed, bring it to pass: because
 is seldom that aught in any degree pleases many men; on
 hich account the praise of a good man is frequently con-
 ned within the same country where he is an inhabitant;
 and also because it has often very unfortunately happened,
 through the misconduct of writers, that they from their sloth,
 and from negligence, and from carelessness, have left un-
 ritten the manners of the men, and their deeds, who in
 their days were most famous, and most desirous of honour.

rome swa þa switear dydon. ⁊ eac ða þe hi ymbe swuton. And eop dincþ þeah ꝥ ze hæbban ece are. gif ze mæzen on eallre eorperne worulde gearwian ꝥ ze habban godne hliran æfter eorrum dagum. Līf þu nu getæleſt ða hwile¹ þiſſer andſwearðan liſer ⁊ diſſer hwilenðlican² wið ðær unſeendoban liſer hwila. hwæt bið hit þonne :. Tele nu þa lenze³ þære hwile þe þu ðin eaze on beppenan⁴ mæze wið ten þurenð wintra. þonne habbaþ þa hwila hwæt hwugu onliceſ. þeah hit lýtcl rie. ꝥ iſ þonne þæt heora ægþer hæfþ enbe. Tele nu þonne ꝥ ten þurenð geara. ze þeah þu ma wille. wið ꝥ ece ⁊ þæt unſeendobe liſ. þonne ne finſt þu þær nauht angeliceſ.⁵ forþam ꝥ ten ðurenð geara. þeah hit lang wince. aſcorþaþ. ⁊ þær oþſer ne cymþ næfre nan enbe. forþam hit niſ no to metanne ꝥ ſeendoblice wið ꝥ unſeendoblice. Deah ðu nu talle from þiſſer miððaneardſer ſuman oð þone enbe. and mete þonne þa gear wið ꝥ þe nænne enbe næfþ. þonne ne biþ þær nauht anliceſ. Swa biþ eac ge hlira þara forwæpna⁶ monna. Deah he hwilum lang rie. ⁊ ſela geara purhwurze. he bið þeah ſwiþe ſcorþ to metanne wið þone þe næfre ne ſeendað :.

§ IV.^h And ze ne weccaþ þeah hweþer ze auht to gode don wið ænigum oþrum þingum buton wið þam lýtclan lofe þær folceſ. ⁊ wið þam ſcorþan hliran. þe þe ær ymbe ſwæcon. earwigaþ⁷ þær ⁊ forſeoþ þa cweſtaſ eorper ingeþorceſ. ⁊ eorper andgiteſ. ⁊ eorpe geſceadwigeſſe. and wolbon habban eorperna godena weorca mebe æt framðra monna cwiðbunze. wilewigað⁸ þær to þære mebe ðe ze to Gode ſceolbon. Hwæt þu gehyrðeſt þæt te gīo dagum gelomp. ꝥ an ſwiþe wiſ mon ⁊ ſwiþe wice ongan ſandigan⁹ aner upritan ⁊ hine biſmerobe. forþam he hine ſwa oſgellice unahof and bobode ðær ꝥ he uðrita wære. ne cwyððe he hit mið nanum cweſtum. ac mið leaſum and oſermoblicum gilpe.¹⁰ ða wolbe ge wīra mon hiſ ſandigan.¹¹ hwæðer he ſwa wiſ wære ſwa he ſelf wende ꝥ he wære. On gan¹² hine þa hyrpan. ⁊ heaſum cwiðdigan.¹³ Ða gehepde ge uprita ſwiþe geþylbelice þær wīran monneſ worð ſume hwile. Ac riððan he hiſ hýrpinge geheped hæfde. þa ſcylbe¹⁴ he

^h Boet. lib. ii. prosa 7.—Vos autem, nisi ad populares auras, &c.

¹ Cott. geteleſt þa hwila. ² Bod. þiſſer hwilenðlican. ³ Cott. lengu
⁴ Cott. beppenan. ⁵ Cott. anliceſ. ⁶ Cott. forwæpa. ⁷ Cott. earwigað
⁸ Cott. wilewigað. ⁹ Cott. ſandigan. ¹⁰ Cott. gelpe. ¹¹ Cott. ſandigan
¹² Cott. ongan. ¹³ Cott. cwiðdigan. ¹⁴ Bod. ſealbe.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onſean ſpiſe unſepýlbelice.¹ þeah he ær licette ꝥ he uprita
 pære. Ac ſoþe hine ða eft hræþer him puhte ꝥ he uprita pære
 ðe nære. Ða andſporobe ſe wra mon him 7 cwearp. Ic wolde
 cweþan ꝥ þu uprita pære. 7if þu ſepýlbiz pære 7 ſepwuzian
 mihteſt.² Ðu langſum pær him ſe hlifa. þe he ær mið leaſun-
 gum wilnobe. Ðu ne forþærjt he þa pær rihte forþam anum
 andſpýnbe. Ðwæt forſwotð þonne þam betertum mannum. ðe
 ær uſ pærton. ꝥ hi ſwa ſpiſe wilnobon ðær ibelan 7ilpeſ³ 7 pær
 hlifan æfter heora deape. oððe hwæt forſtent hit þam þe nu
 ſindon. Ðý pære ælcum men mape ðearf ꝥ he wilnobe goðra
 cwearta. þonne leaſer hlifan. Ðwæt hæfð he æt þam hlifan.
 æfter pær lichoman gebale 7 pære ſaple. Ðu ne witon þe ꝥ
 ealle men lichomlice ſweltaþ. 7 þeah ſeo ſapl bið libbenbe. Ac
 ſeo ſapl færþ ſpiſe ſweolice⁴ to heofonum. riþþan heo ontigeð
 biþ 7 of þam canſerne pær lichoman onleſeð biþ. heo forſweoþ⁵
 þonne ealle þar eorðlican ſing. 7 fæſenaþ⁶ pær ꝥ heo mot
 brucan pær heofenlican. riþþan heo⁷ biþ abrozdæn ffrom þæm
 eorþlican. þonne ꝥ Moð him ſelfum ſepita biþ Froðer willan :-

CAPUT XIX.¹

ÐA ſe Wifdom ða hiſ ſpell aſeht⁸ hæfðe. ða ongan he 7iddian
 7 þur ſingenbe cwearð. Swa hwa ſwa wilnize to habbenne ðone
 ibelan hlifan 7 þone unnýtcan 7ilp. behealbe he on feoſer-
 healfe hiſ hu wiðgille ðær heofoner hwealfa biþ. 7 hu neara pære
 eorþan ſcebe iſ. þeah heo uſ num ſince. þonne mæz hine
 ſcamian pære bræðinge hiſ hlifan. forþam he hine ne mæz
 ſurþum tobræðan ofer þa neappan eorþan ane. Eala ofer-
 moban. hwi ze wilnigen ꝥ ze undewlutan mið eorþum ſwipan ꝥ
 deaplicne zeoc. oþþe hwi ze reon on ſwa ibelan ſepwince. ꝥ ze
 wolbon eoſerne hlifan tobræðan ofer ſwa manega ðeoda. Ðeah
 hit nu ſebýnize ꝥ ða utemeſtan ðioba eoſerne naman upa-
 hebban 7 on maniz þeodizc eop heſigen. 7 þeah hwa weze mið
 micelne æpelcundnerſe hiſ ſebýnða. 7 þeo on eallum pelum 7
 on eallum plencum. ne ſe deað þeah ſwelceſ ne neop. Ac he for-
 ſieþ þa æwelo. 7 þone wican zelice 7 þone heanan ofſwelzþ. Swa
 ſwa zeemnet þa wican 7 þa heanan. Ðwæt ſint nu pær forſeðæ-

¹ Boet. lib. ii. metrum 7. — Quicumque solam mente, &c.² Bod. wylbelic. ³ Cott. ſepwuzian meahze. ⁴ Cott. ſwelceſ. ⁵ Cott. forſweoþ. ⁶ Cott. fæſenaþ. ⁷ Bod. riþær heo.⁸ Cott. aſeht.

fended himself against him very impatiently,† pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan and þær wrað godelmides ban welonðe. for þy ic cræð þær
wrað. for þy þam cræftegan ne mæg næfre hys cræft lozgan.
ne hine mon ne mæg ðonne eþ on him zeniman þe mon mæg
þa sunnan awendan of hiepe gebe. Ðwær iut nu þær welonðe
ban. oððe hwa pat nu hwær hi wæron. oððe hwær is nu ge
forwæra 7 ge awæra Romwara heretoga. ge wær hatan
Brutus. oþre naman Cæsar. oððe ge wia 7 wætræda Cato.
ge wær eac Romana heretoga. ge wær openlice witta. Ðu ne
wæran þa gefyrn iorðgeitene. 7 nan mon nat hwær hi nu
iut. Ðwæt is heora nu to lafe. butan ge lycla hlira 7 ge nama
mis feaum stæfum awiten. 7 þæt ge wia is. þæt ge wia manige
forwære 7 gemynwyrpe þear iorðgeitene þe wia feara
manna a ongit. Ac manige licgað ðeade mis ealle forgitene.
þæt ge hlira hie furðum cupe ne gebeð Ðeah ge nu wena 7
wulan þæt ge lange libban scylan her on worulde. hwæt bið eow
þonne ðy bet. hu ne cymð ge ðeað. þeah ðe¹ he late cume 7
aðeð eow of þisse worulde. 7 hwæt forstent eow þonne ge gilp.
huw þam þe ge æfterwa ðeaf gegriþ 7 on ecnre gehæft :

CAPUT XX^k

ÐA ge 7ifdom þa þis leof awunzen hæfde þa ongan he
wrellien² 7 þis cræp Ne wen þu no þæt ic to anwille winne wif
þa wif. forþam ic hit no selfe nauht ne ondræde forþæm
hit oft gebyrað þæt ge eo leafe wif nauht ne mæg þam men ðon
ne fultum. ne eac nænne ðem. forþam heo nis naner lofer
wif forþam heo hie self gecyð þæt heo nanuht ne bið Ac
heo onwrið hie æwel. þonne heo geopenað hie ðeap Ic
pene þeah þæt þu ne forstanðe nu git hwæt ic ðe to cræpe for-
þam hit is wunorlic þæt ic secgan wille. 7 ic hit mæg uneape
mis wunor gepeccan³ swa swa ic wolde. þæt is þæt ic pat þæt te
eo wiferearðe wif bið ælcum men wifwifre þonne eo
onwre forþam eo onwre wile hie and licet. þæt mon scyle
wena þæt heo eo⁴ io soðe geæld. ac io wiferearðe is io soðe
geæld. þeah hwæm⁵ swa ne wince. forþam heo is wætræd 7
gehæft wile þæt te soð bið Sio oþur⁶ is lea 7 becrip ealle hie
geferan forþæm hio hit gecyð self mis hie hupfulne 7
þæt hio bið wia pancol Ac eo wiferearðe gebet and ge-
læreð ælcne wia ðe hio hi togehet Sio oþer⁷ gebint ælc wia

¹ Boet lib ii. prosa 8 — Sed ne me inexorable, &c

² Bod þeah ³ Cott wiflian ⁴ Cott aþeccan ⁵ Cott. hwa ⁶ Cott oðru Cott oðru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moða þe hipe¹ brýcþ mið þære hīrunza ðe hio licet ꝥ hio rie
 zob. reo riðerpearðe þonne anbint² 7 gefreop ælc þara þe hio
 togeþieð. mið þam ꝥ hio him zeopenaþ hu tieðne³ þær anb-
 pearðan zerælpā rint. Ac reo onrophner zæþ rcyrmælum [rpa
 þær pinðer ýrt.]⁴ Sio piþerpearðner þonne biþ rimle untælu. 7
 rracu arcipreð⁵ mið þære rtyrinze hipe azenne rrecenneffe.
 Ac io leafe zerælp hio tihþ on laft neaðinza þa þe hiepe toze-
 þeodaþ rrom þæm roþum⁶ zerælpum mið hiepe olecunze.⁷ Seo
 piþerpearðner þonne full oft ealle þa þe hiepe unterþeobbe
 bioþ. neaðinza zetihþ to þam roþum zerælpum. rpa rpa mið
 angle rrc zeranzen biþ. Ðincþ þe nu ꝥ lýtel zetreon 7 lýtel
 eaca pinra zerælpā. þætte þeop reþe anb þeoj egerlice piþer-
 pearðner þe brinþ. ꝥ iþ þæt heo rpiþe hræpe þa Moð. þe ze-
 openaþ ðinra zetreoþra rreonda. anb eac pinra feonda. þæt þu
 hie miht rpiðe rputele⁸ tocnapan. Ac þær leaþan zerælpā þonne
 hi þe rrom zepitaþ. ðonne nimað hi heopa men mið him. 7
 lætaþ þine feapan zetreoþan mið þe. Ðu polbert þu nu zebýc-
 zan. þa þu zerælzort þære 7 þe þuhte ꝥ reo rýnð rpiþoþ on
 ðinne rillan roðe. mið hu micelan⁹ reo polbert þu þa habban
 zeboht ꝥ þu rputole mihteft tocnapan þine rpinð¹⁰ 7 þine
 rýnð.¹¹ Ic pat peah ꝥ þu hit polbert habban mið miclan feo¹²
 zeboht ꝥ þu hi cuþeft pel torcaðan. Deah þe nu pince ꝥ þu
 ðeoppýrþe feoh¹³ forlopen habbe. þu hæft peah micle ðior-
 pýrþne mið zeboht. ꝥ rint zetreoþe rrienð. þa þu miht nu
 tocnapan. 7 parþ hræft þu hiora hæft. Ðræt ꝥ iþ ꝥ eallra
 ðeoppreoþerfe feoh:

CAPUT XXI.¹

ÐA re rirðom þa þir rpell aræð hæfðe. þa onzan he zibðigan¹⁴
 7 ður iingenðe cþæþ. An rceppenð iþ buton ælcum tpeon. 7 re
 iþ eac pealbenð heoþoneþ 7 eoþan 7 ealra zerfeapta zerepen-
 licra 7 eac unzerepenlicra. ꝥ iþ Loð ælmihtiz. Ðam þeopiaþ
 ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa
 þe hit piron ꝥ hie him þeopiaþ. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

¹ Bod. hepe. ² Cott. onbint. ³ Cott. zedpa. ⁴ Cott. rpa þær
 pinðer þyr, and Bod rþæþer pinðer þýr. The reading within the brackets
 is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott.
 pæru arceppæb. ⁶ Cott. roþan. ⁷ Cott. þære olccunze. ⁸ Cott.
 rpretole. ⁹ Cott. micle. ¹⁰ Cott. rpenð. ¹¹ Cott. rrienð. ¹² Cott.
 micle rro. ¹³ Cott. rroh. ¹⁴ Cott. zibðian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

ƿette hapenbenelicne ƿiðo. 7 þearƿ. 7 eac geƿynbelice ƿiðbe-
 eallum hiƿ geƿceafcum þa þa he ƿolbe. 7 ƿƿa lange ƿƿa he ƿolbe.
 þa nu ƿculon ƿtanðan to ƿopulbe. Ðara unƿtillena geƿceafca
 ƿtƿynz ne mæg no ƿeoƿþan zeftilleð. ne eac onpenð of ðam
 ƿýne 7 of þære enbeþýrðneſſe þe him zeſet iſ. ac ƿe anpealða
 hæƿþ ealle hiƿ geƿceafca ƿƿa mið hiƿ bƿiðle befangene. 7 zeto-
 gene. 7 zemanode ƿƿa þ̅ hi nauþeſi ne zeftillan ne moton. ne
 eac ƿƿiþon ƿtƿƿuan. þonne hæ him þæt zepum hiƿ ƿealbleðeſeſ
 tofoſlæt. Ða hæƿþ ƿe ælmihtiza Gooð zeheahþoſaðe ealle hiƿ ze-
 ƿceafca mið hiƿ anpealbe. þæt heora ælc ƿinð ƿiþ oþeſi. and
 ƿealh ƿƿæþeð oþeſi þ̅ hie ne moton toſlupan. ac bið zepeneðbe
 eft to þam ilcan ƿýne þe hie ær unnon. 7 ƿƿa ƿeoƿþaſ eft
 zeebniƿaðe. ƿƿa hi hit ƿagiþ þ̅ ða ƿiþeƿƿearþan geƿceafca ægþeſ
 ze hie betƿux him ƿinnaþ. ze eac ƿæſte ƿiðbe betƿux him heal-
 ðaþ. Ða nu ƿýn ðeþ 7 ƿæteſi. 7 ƿæ 7 eoſþe. 7 manega oþra ze-
 ƿceafca. þe beoþ a ƿƿa ungeðƿæra betƿux him ƿƿa ƿƿa hi beoþ.
 7 ƿealh he beoþ ƿƿa zeppæra þætte no þ̅ an þ̅ hi maƿon zepenan
 beon. ac þ̅ ƿupþon þ̅ heora ƿupþum nan buton oþnum beon
 ne mæg. Ða a ƿceal þæt ƿiðeƿƿearþe þ̅ oþeſi ƿiþeƿƿearþe ze-
 metƿian. ƿƿa nu hæƿð ƿe ælmihtiza Gooð ƿƿiþe zeƿceaðƿiſlice 7
 ƿiðe limþlice zeſet þ̅ zeppuxle eallum hiƿ geƿceafcum. Ða nu
 lencten 7 hæſſeſt. on lencten hit zneðð. and on hæſſeſt hit
 fealpaþ. 7 eft ƿumeſi 7 ƿmteſi. on ƿumeſa hit biþ ƿearm. and
 on ƿmteſa cealb. Ða eac ƿio ƿunne bƿingþ leohte ðazaſ. 7 ƿe
 mona liht on niht. ƿupþ þæſ ilcan Gooðeſi miht. Se ilca ƿoſ-
 ƿýnþ þæra ƿæ 7̅ heo ne mot þone þeoſƿeolb oſeſtæppan
 þære eoſþan. Ac he hæƿþ heora meapce ƿƿa zeſette. þ̅ hie ne
 mot heone meapce zebræðan oſeſi þa ƿtillan eoſþan. Mið þam
 ilcan zepene iſ zepeahc ƿƿiþe anlic zeppuxle þæſ ƿloðeſ 7 þæſ
 ebban. þa zeſeteneſ þa he læt ƿtanðan þa hƿile þe he ƿile. Ac
 þonne ær þe he þ̅ zepealbleþeſi ƿoſlæt þa ƿa bƿiðla. þe he þa
 geƿceafca nu mið zebƿiðlobe hæƿþ. þ̅ ƿeo ƿiþeƿƿearþneſ. þe ƿe
 ær ýmbe ƿƿnæcon. ziſ he ða læt toſlupan. þonne ƿoſlætþa hi
 þa ƿiðbe þe hi nu healðaþ. 7 ƿinþ heora ælc on oþeſi æfteſi hiƿ
 azenum ƿillan. 7 ƿoſlætþa heora zepeneðenne. 7 ƿoſboð
 ealne ƿýne miððaneapþ. 7 ƿeoſþaſ him ſeſe to nauhte. Se
 ilca Gooð zeſeþþ mið ƿneonðneðenne ƿoſc tozæðeſe. 7 ƿin hiƿ
 ƿeſpaſ zepamnaþ mið clænlicne luſe. Ðe zezæðeſaþ ƿinð 7 ze-
 ƿenan þ̅ hie zetneoplice heora ƿiðbe 7 heora ƿneonðneðenne
 healðaþ. Ða þ̅ to ðiſ moncýn ƿære zepæliſ. ziſ heora Gooð

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæne gpa riht 7 gpa gercateloð. 7 gpa geenbeþyrð. gpa gpa þa oþre gercæpta gmbon. Ðen endað nu geo æftere frower boc Boetiuſes.¹ 7 onginþ geo þriððe. Se Boetiuſes pæg oþre naman gehaten² Seuerinuſ. 7e pæg hepetoga Romana.

CAPUT XXII.^m

§ I. ÐA 7e 7iſðom ða þiſ leop aſungen hæfðe. Ða hæfðe he me gebunden³ mið þære wynnſumneſſe hiſ ſanzer. ꝥ ic hiſ pæg gwiþe papiende 7 gwiþe luſtþære hine to gehýpanne mið inne-
 pearbum Mode. 7 þa fulþaþe⁴ pæg ic clipode⁵ to him 7 ður
 cræþ. Eala 7iſðom. þu 7e eapt 7io hehyte frower eallra werizna
 moba.⁶ hu þu me hæfſt aſnefrowne ægþer 7e mið þinre gmea-
 lican gpraæce. 7e mið þære⁷ wynnſumneſſe þiner ſanzer. to þam
 þu me hæfſt nu 7eretne⁸ 7 ofercomenne mið þinre gercæab-
 wiſneſſe. ꝥ me nu þýncþ þætte no ꝥ an þæt ic ðaſ unþýrð
 aſæſnan mæg. 7e me on becumen iſ. Ac þeah me 7et mare
 frowenneſ on becume. ne cwiþe ic⁹ næfre ma ꝥ hit buton ge-
 wýrhtum¹⁰ 7ie. forþam ic 7at ꝥ ic maran 7 heſiznan wýrþe
 pære. Ac ic wolðe 7imbe þone læceðom þara ðinra lara hwene
 mare gehýpan. þeah ðu nu hwene ær 7æðeſt¹¹ ꝥ þu wenðeſt¹²
 ꝥ hi wolðon me gwiþe biſere þincan. ne onðræðe ic hi me nauht
 nu. Ac ic heora eom gwiþe 7ifre ægþer 7e to gehewenne 7e eac
 to gehewanne. 7 ðe gwiþe 7eorne biððe ꝥ þu hi me 7elæſte.
 gpa gpa þu me nu lytle ær gehete. Ða cræð 7e 7iſðom. Ic on-
 zeat 7ona þa ðu gpa 7el 7erwodeſt. and gpa luſtlice gehewdeſt
 mine lare.¹³ ꝥ þu woldeſt mið inneſearðan Mode hi onziton. 7
 gmeagean. forþam ic geandbiððe gwiþe 7el oþ ic 7iſte¹⁴ hwæt þu
 woldeſt. 7 hu þu hit undeſtanðan woldeſt. 7 eac þu ſurþor ic
 tiolode gwiþe 7eornfullice. ꝥ ðu hit forſtanðan mihteſt¹⁵ Ac
 ic 7e wille nu 7ecgan hwelc 7e læcecræft iſ minre lare ðe ðu
 me nu biſte. Ðe iſ gwiþe biſer on muþe 7 he 7e tiſþ on ða
 þrotan þonne ðu hiſ æneſt fanðar. Ac he 7erobar¹⁶ 7ýðþan
 he innar. 7 biþ gwiþe liþe on ðam innoþe. 7 gwiþe 7ete to
 bealceſenne.¹⁷

^m Boet. lib. iii. proſa 1.—Jam cantum illa finierat, &c.

¹ Cott. æftere frower boc Boetiuſes. ² Cott. haten. ³ Cott. gebun-
 denne. ⁴ Cott. fulþaþe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod.
 þinre. ⁸ Cott. aſetne. ⁹ Bod. iſ. ¹⁰ Bod. gewýrhtum. ¹¹ Cott.
 7æde. ¹² Cott. wenðe. ¹³ Cott. mina lara ¹⁴ Cott. 7ifre. ¹⁵ Cott.
 mehte. ¹⁶ Cott. 7e 7erobarð ¹⁷ Bod. bealcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.^a Ac ðær ðu ongezate hriðre ic þe nu teohhne to læðenne.¹ ic pat þ þu polðeȝt ȝriþe ȝeorne ðiðer funðian. ȝ ȝriþe ȝriþlice beon onælēð mið ðære ȝitȝunge. forþam ic ȝeherðe þ þu ær ȝæðeȝt þ þu ȝriþe ȝeornfult ȝære hit to ȝehypanne. Ða cræþ þ Moð. Hriþer ȝilt þu me nu ȝriþoȝt læðan. Ða andȝyððe ȝeo Ȝerceaðȝurneȝ and cræþ. To þæm ȝoþum ȝeȝælþum ic tiohhne² þ ic þe læðe. þe³ þin Moð oȝt ȝmbe ȝæȝpeȝ ȝ eaþmeȝ.⁴ ȝ ðu⁵ ne mihteȝt ȝȝt fulȝihtne ȝeȝ aȝeðian to ðam ȝoþum ȝeȝælþum. forþam þin Moð ȝæȝ aȝiȝoð mið ȝære anȝme ðiȝra leaȝena ȝeȝælða. Ða cræþ þ Moð. Ic ðe heaȝiȝe þ þu me oȝere buton ælcum tȝeon hȝæt ȝio ȝoþe ȝeȝælþ ȝie. Ða cræþ ȝio Ȝerceaðȝurneȝ. Ic ȝille forȝurðlice for þinum luȝum. Ac ic ȝceal be ȝumeȝe biȝene ȝume anlicneȝȝe ȝære ȝiȝan þe ȝetæcan. oȝ þe þ þinȝ cuþne ȝie. to þam þ þu þa biȝne ȝreo-tole ȝerceapȝiȝe. ȝ þonne be ȝære anlicneȝȝe þara ȝoþena ȝeȝælþa þu mæȝe onȝitan þa ȝoþan ȝeȝælða. ȝ forlætān⁶ þætte him ȝiþerȝearð biȝ. þ ȝint þa leaȝan ȝeȝælþa. and þonne mið ealleȝ moðeȝ ȝeornfultan inȝeþance hiȝiȝe⁷ þ þu mæȝe becuman to þam ȝeȝælþum þe ece þuȝhȝuniap :

CAPUT XXIII.^o

ÐA ȝe ȝiȝðom þa þiȝ ȝpell aȝeht⁸ hæȝðe. þa onȝan he eȝt ȝiððian. ȝ þuȝ cræþ. Ða hȝa ȝpa ȝille ȝapan ȝeȝtmbæȝe lanð. atio æȝeȝt oȝ þa þoȝnaȝ. ȝ þa ȝȝȝaȝ. ȝ þ ȝearn. ȝ ealle þa ȝeoð þe he ȝeȝio þ þam æceȝum ðeȝiȝen. þ ȝe hȝæte mæȝe ðȝ bet ȝeaxon. Ec iȝ ðeoȝ biȝen to ȝeþencenne. þ iȝ þ ælcum men þincð huȝiȝe bio hȝeað þȝ ȝeoȝoðȝa. ȝiȝ he hȝene æȝ biȝeȝeȝ onbiȝiȝð. and eȝt ȝmȝlte ȝeðer biȝ þȝ þancȝȝiȝne. ȝiȝ hit hȝene æȝ biȝ ȝeapȝe ȝtoȝmaȝ. ȝ noȝðan ȝinðȝaȝ. ȝ miȝle ȝenaȝ ȝ ȝnaȝaȝ. And þancȝȝiȝne biȝ eac þæȝ ðæȝeȝ leoht for þære eȝeȝlican þioȝȝo þære nihte. þonne hit ȝære ȝiȝ nan niht næȝe. Ða biȝ eac miȝle þe ȝinȝumȝe ȝio ȝoþe ȝeȝælð to habbenne æȝteȝ þam eoȝmþum þiȝteȝ andȝeapðan hiȝeȝ. And eac miȝle ðȝ eȝ þu miht þa ȝoþan ȝeȝælþa ȝecnaȝan and to. hiȝna cȝiþe becuman. ȝiȝ ðu æȝeȝt aȝȝȝtȝalaȝt oȝ ðinum Moðe

^a Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1 —Qui serere ingenuum volet, &c.

¹ Cott. tiohȝe to læðanne ² Cott. tiohȝe. ³ Cott. þæȝ. ⁴ Cott. hȝæȝpeð ȝ eac mæȝ. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. hiȝiȝe. ⁸ Cott. aȝæð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan ƒerælpæ. 7 hi ofatihrt of¹ ðone ƒrunð. Siððan þu hi þonne ƒecnapan miht. þonne pæt ic þ² ðu ne pilnaft nanef oþreþ þinƒer ofeþ þa :

CAPUT XXIV.^p

§ I. ÐA he þa þiŕ leoð aŕunƒen hæfþe. þa foþlet he þone ranƒ. 7 ƒerpuƒoðe ane hpile. 7 onƒann ŕmealice þencan on hiŕ moþer inƒerþance. and ðuŕ² cŕæþ. AElc ðeaplic man ŕpencþ hine ŕelfne mið miŕtlicum³ 7 manigŕealdum ýmbhogum. 7 þeah pilniað ealle þuþh miŕtlice⁴ paþaŕ cuman to anum enþe. þ⁵ iŕ þ⁶ hi pilniap þuþh unƒelice eapnunƒa cuman to anpe eabiƒneŕŕe. þ⁷ iŕ þonne Loð. ŕe iŕ ŕuma 7 enþe ælceŕ ƒoðeŕ.⁸ 7 he iŕ ŕio hehŕte ƒerælp.⁹ Ða cŕæþ þ¹⁰ Moð. Ðæt me ðýncþ ŕe þ¹¹ hehŕte ƒoð.¹² þætte man ne ðuŕfe nanef oþreþ ƒoðeŕ. ne eac ne ŕecce-oŕeþ þ¹³. ŕiððan he þ¹⁴ hæbbe. þ¹⁵ iŕ hpoŕ¹⁶ eallŕa oþeŕŕa ƒoða.¹⁷ foþþam hit eall oðŕu ƒoð¹⁸ utan beŕeþþ. 7 eall on innan him hæfþ. Næpe hit no þ¹⁹ hehŕte ƒoð.²⁰ ƒiŕ him æniƒ butan þæpe. foþþam hit hæfþe ðonne to pilnianne ŕumeŕ ƒoðeŕ²¹ þe hit ŕelf næfþe. Ða andŕŕaioðe ŕio Leŕceaðŕiŕneŕ 7 cŕæþ. Ðæt iŕ ŕiþþe ŕŕeotol þ²² þæt iŕ ŕio hehŕte ƒerælpð. foþþam hit iŕ æƒþeþ ƒe hpoŕ ƒe floŕ ealler ƒoðeŕ.²³ hŕæt iŕ þ²⁴ þonne buton ŕeo ŕeleŕte ƒerælpð. þe þa oþra ƒerælpæ ealle²⁵ on innan him ƒeƒaðeþað. 7 hi utan ýmbhæfþ.²⁶ 7 on innan him ƒehelt. 7 him nanef ne bið þana. ne he nanef neoððeapŕe næfþ. Ac hi cumanþ ealle of him. 7 eft ealle to him. ŕŕa ŕŕa ealle þæteŕu cumað of ðæpe ŕæ. 7 eft ealle cumað to ðæpe ŕæ. Niŕ nan to þæŕ lýtel æþelm.²⁷ þ²⁸ he þa ŕæ ne ƒeŕece. and eft of þæpe ŕæ he ƒelent in on þa eoþþan. 7 ŕŕa he biþ ŕmuƒenþe ƒeonð þa eoþþan. oð he eft cýmþ to ðam ilcan æþelme þe he æŕ ut fleop. 7 ŕŕa eft to ðæpe ŕæ :

§ II.^a Ðiŕ iŕ nu biŕen þana ŕoþena ƒerælpða. þana pilniap ealle ðeaplice men to begitanne. ðeah he ðuþh miŕtlice¹⁷ þeƒaŕ ðencan to cumanne. foþþam æƒþelc man hæfþ ƒeƒýnbelic ƒoð¹⁸ on him ŕelfum. foþþam ælc Moð pilnaþ ŕoþeŕ ƒoðeŕ to

^p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

^a Boet. lib. iii. prosa 2 —Est enim mentibus hominum, &c.

¹ Bod. of atihð oð. ² Cott. þa. ³ Cott. miŕtlicum. ⁴ Cott. miŕtlice.

⁵ Cott. ƒoðeŕ. ⁶ Bod. ƒerælpæ. ⁷ Cott. ƒoð. ⁸ Cott. ŕŕoŕŕ. ⁹ Cott. ƒoða. ¹⁰ Cott. ƒoð. ¹¹ Cott. ƒoð. ¹² Cott. ƒoðeŕ. ¹³ Cott. ƒoðeŕ.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbŕeð. ¹⁶ Cott. æþilm. ¹⁷ Cott. miŕtlice.

¹⁸ Cott. ƒoð.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beġittanne. Ac hit biþ amernreð mið ðam lænum ġoðum.¹ forþam hit bið [orþælpe]² þærto. forþam ġume menn penaþ ꝥ þæt ġie reo relete ġerælp. ꝥ mon ġie ġpa peliġ ꝥ he naner þinġer mapan ne þurfe. 7 pilniað³ ġiopa popuþ æfter þæm. Sume men penaþ ꝥ ꝥ ġie þæt hehte ġoð.⁴ ꝥ he ġie ġie ġeferum ġie ġeferena peorþort. 7 eallon mæzene ðær tilaþ. Sume penaþ ꝥ ꝥ hehte ġoð⁵ ġie on ðam hehtan anpealde. þa pilniað oðer tpega. oððe ġim ġelfe riġrian. oððe ġi to ðara riġena ġneonþriġe ġeþeoban. Sume teohhriap ꝥ ꝥ bette ġy þæt mon reo fornemære. 7 riðmære. 7 hæbbe ġoðne⁶ ġliġan. tiliað ðonne þær æþer ġe on riðbe. ġe on ġerinne. Manege tellað ꝥ to mærtum ġoðe⁷ 7 to mærtene ġerælpæ ꝥ mon ġie ġimle bliðe on ðiġre anðþearðan ġife. 7 ġulga eallum ġie ġuſtum. Sume ðonne ða ðe þar pelan pilniað. ġi ġie pilniað forþam ðæt ġi polþon ðy mapan anpealð habban. ꝥ he mihton⁸ þy orþorġliġor þiġra popuþ ġuſta þriġcan. 7 eac þar pelan. Manege ġint þaria þe for ðy pilniaþ anpealde. ðe ġie polþon orþmæte reoh⁹ ġe-ġaðerian. oððe eft þone ġliġan heora naman ġi pilniað þæt ġi ġeþreaðan :

§ III.¹ On ġpelcum. 7 on orþrum ġpelcum lænum. anð ġneorenðum¹⁰ peorþþriġum ælceġ menniġceġ moðer inġeþanc biþ ġerpenceð mið þære ġeornfulneġre anð mið þære tiolunga.¹¹ penþ þonne ꝥ hit hæbbe ġum healiġ ġoð¹² ġertrýneð. ðonne hit hæfþ ġerunnen¹³ þær folceġ olecunga. Onð me riġeð ꝥ hit hæbbe ġeboht ġume ġriþe leaſlice mæriþe. Sume tiliað mið miġelpe ġeornfulneġre riþa. forþam ꝥ ġi þurh ꝥ mæge mære bearna beġitan. 7 eac þýnriġlice libban. Ða ġetpeoran ġneonð.¹⁴ þonne ic reġe reo¹⁵ þæt ðeorneorðerte ðýnġ eallra þiġra popuþ ġerælpæ. þa ne ġint riþon¹⁶ to popuþ ġoðum to tellanne. ac to ġoðcunðum. forþam reo leaſe þýrð ġi na forþ ne þriġþ. Ac re ġoð þe ġi ġeġýnðelice ġerġeop to ġemazum. forþam ðe ælceġ orþer þinġer on þiġre popuþe mon pilnað, oððe forþam þe he mæġ ðurh ꝥ to anpealde cuman. oððe to ġumum popuþ ġuſte. buton ðær ġetpeoran ġneonðeġ. þone mon ġuſaþ ġpulum for ġuſum 7 for tpeorum. ðeah he ġim nanra

¹ Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

² Cott. ġoðum. ³ Cott. orþ þælpe. Bod. or þælpe. ⁴ Cott. pinnað. ⁵ Cott. ġoð. ⁶ Cott. ġoð. ⁷ Bod. heah be ġoðe. ⁸ Cott. ġoðe. ⁹ Cott. meahte. ¹⁰ Cott. rið. ¹¹ Bod. ġi peorenðum. ¹² Cott. tilunga. ¹³ Cott. ġoð. ¹⁴ Cott. ġenumen. ¹⁵ Cott. ġetpeoran ġneonð. ¹⁶ Cott. riðe. ¹⁷ Cott. riþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more : and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame ; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money : or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people ; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine : for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust : except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþerpa læna¹ ne þene. ꝥ ꝥecýnð ꝥeꝥeh ꝥ ꝥelimp ða ꝥꝥienð to-
 zæþepe mið untobæleðlicne lufe. Ac mið ðiꝥꝥum ꝥopulð ꝥe-
 fælþum ꝥ mið ðiꝥ anbꝥearðan þelan mon ꝥýꝥꝥ oftop ꝥeonð
 ðonne ꝥꝥeonð. Be þiꝥan² ꝥ be manegum þýllecum mæg beon
 eallum monnum cup. ꝥ te ealle þa lichamlican goð bið³ for-
 cuppan ðonne ðæne faple cꝥæftaꝥ. Ðꝥæt pe penað ꝥ mon beo
 þý ꝥꝥængꝥa⁴ þe he bið micel on hiꝥ lichoman. reo fægernep
 þonne ꝥ reo hꝥætneꝥ þæg lichoman zebliꝥꝥaþ þone mon. ꝥ aꝥet.
 ꝥ rið hælu hine zedeþ lurtbæꝥne :. On eallum þiꝥum licham-
 licum⁵ zefæliꝥneꝥꝥum men ꝥeap anfealde eabiꝥneꝥꝥe þæg þe
 him ðiꝥꝥ. forþam þe æzhpelc man ꝥa hꝥæt ꝥa he ofep ealle
 oþpe þiꝥꝥ ꝥꝥiort luꝥaþ. ꝥ he teohhaþ⁶ ꝥ him rið betꝥ ꝥ ꝥ biꝥ
 hiꝥ hehꝥte goð.⁷ þonne he ꝥ þonne bezitan hæꝥ þonne tihhaþ⁸
 he ꝥ he mæge beon ꝥiðe zefæliꝥ. Ne onꝥace ic nauht ꝥ þa ze-
 fælþa ꝥ þeo eabiꝥneꝥ rið þæt hehꝥte goð⁹ þiꝥe anbꝥearðan liꝥe.
 forþam ðe¹⁰ æzhpilc mann tehhaþ¹¹ ꝥ ꝥ ðiꝥꝥ betꝥ rið ꝥ he
 ꝥꝥiort ofep oþꝥu þiꝥꝥ luꝥaþ. ꝥ þonne he tiðhhaþ ꝥ he rið ꝥiꝥe
 zefæliꝥ. zif he ꝥ bezitan mæge. ꝥ he þonne ꝥꝥiort willnað :.
 Ðu ne iꝥ þe¹² nu zenog openlice zeeopað þaꝥa leaꝥena zefælþa
 anlicneꝥ. ꝥ iꝥ þonne æhta. ꝥ þeopðꝥiꝥe. ꝥ anpealð. anb zelp¹³
 ꝥ ꝥopulðlurt. Be þam ꝥopulðlurte Epicupꝥ ꝥe uppita fæbe. þa
 he ýmbe ealle þa oðꝥa zefælþa ꝥmeabe. þe þe æꝥ nemðon. þa
 fæbe he ꝥ ꝥe lurt fæne ꝥ hehꝥte goð.¹⁴ forþam ealle þa oþꝥu
 goð. þe þe æꝥ nemðon. oleccaþ þam Mobe ꝥ hit ꝥet.¹⁵ ꝥe lurt
 ðonne ana olecþ þam lichoman anum ꝥꝥiort :

§ IV.^s Ac pe willað nu zet ꝥꝥeacan ýmbe manna ꝥecýnð ꝥ
 ýmbe heopa tilunza. þa nu þeah heopa Mob ꝥ heopa ꝥecýnð
 rið aþimmað. ꝥ hi rið on ꝥ ofbæle aꝥigen to ýꝥele ꝥ þiðep
 healde. þeah hi willnað. þæg þe hi cunnon ꝥ maꝥon. þæg hehꝥtan
 goðeꝥ.¹⁶ Ða ꝥa ofepðꝥuncen man ꝥat ꝥ he ꝥeolbe to hiꝥ huꝥe
 anb to hiꝥ fæꝥte. ꝥ ne mæg þeah ðiðep aꝥebian. ꝥa biꝥ eac
 þam Mobe ðonne hit bið aheꝥzað mið ðam ymbhogum ðiꝥꝥe
 ꝥopulbe. hit biꝥ mið ðam hꝥilum ofepðꝥenceð ꝥ zebꝥelob. to
 þam¹⁷ ꝥ hit ne mæg fullꝥýht aꝥebian to goðe. Ne þýꝥꝥ þeah

^s Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

¹ Cott. leana. ² Cott. þiꝥ. ³ Cott. licumlican goð bioð. ⁴ Cott. ꝥꝥængꝥa. ⁵ Cott. licumlicum. ⁶ Cott. tiðhhað. ⁷ Cott. goð. ⁸ Cott. tiðhhað. ⁹ Cott. goð. ¹⁰ Cott. þý. ¹¹ Cott. tiðhhað. ¹² Cott. þ. ¹³ Cott. zelp. ¹⁴ Cott. goð. ¹⁵ Bod. ꝥet. ¹⁶ Cott. goðeꝥ. ¹⁷ Cott. zebꝥealð to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should go to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapruzen þe þær¹ pilniap to begitanne ꝥ hi maran ne þurfon tilian. Ac þenap ꝥ hi mægen eall² þar goð³ gezaderian togzædere. þætte nan buton þære ge-
romnunga ne rie. nýton þonne nan [oþer]⁴ goð⁵ ðonne eallra
ðara ðeoppýrðertena ðingza gezaderunga to heora anpealde. ꝥ
he nanef ðingef buton þæm ne þurfe. Ac ꝥ nýr nan man ꝥ te
rumef eacan ne þurfe buton Gode anum. Þe hæfþ on hýr
agenum zenoh. ne ðearf he nanef þingef buton þær þe he on
him þelfum hæfð. Fenýr þu nu ꝥ þa ðýrienbe⁶ penað ꝥ te ꝥ
ðing rie ælcef peopþýceþef betýr pyrþe þæt te hi⁷ medemæfte
ongiton mazon. neþe neþe. ic pat ꝥ hit nýr no to forþeonne.
Þu mæz ꝥ yfel beon ꝥ te ælcef monner ingepanc penþ ꝥ te
goð⁸ rie. 7 æfteri hýzaf. 7 pilniap to begitanne. neþe nýr hit na
yfel ꝥ ȳ ꝥ hehýte goð.⁹ Þýr nýr nu anpeals to tellanne to
jumum ðara kehýtana goða ðýrref andþearðan hýef. Þræþer
þæt nu rie to talianne paclic 7 unnýt ꝥ te nýtrýrþort ȳ eallra
ðýra populs þingza ꝥ ȳ anpeals. hýræþer nu goð¹⁰ hlyra 7 for-
mæpner rie¹¹ for nauht to tellenne. neþe neþe. Nýr hit nan
cýn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon penþ ꝥ ꝥ
betýr rie ꝥ he rýþort lufaf. Þu ne rýton þe ꝥ nan neapenef.
ne nan earþofu. ne nan unrotnef. ne nan yar. ne nan hefýzner.
nýr nan gezæld. Þræt ðurfon¹³ þe nu ma ymbe ða gezælda
rýrecan. Þu ne pat ælc man hpæt þa beop. 7 eac pat ꝥ þa¹⁴
beoð ꝥ hehýte goð.¹⁵ 7 ðeah reþ fulneah ælc mon on rýþe
lýclum ðingum ða feleþtan gezælaþa. forþam he penþ ꝥ he hie
þonne ealle hæbbe. zýr he hæfð ꝥ ꝥ he ðonne rýþort pilniap
to begitanne. Ðæt ȳ þonne ꝥ hi rýþort pilniap to begitanne.
pela. 7 peopþýceþe. 7 rice. 7 þýrre populde pulþor. 7 zilp. 7
populð lurt. Ðýrref ealles hi pilniap. forþam ðe hi þenap ꝥ hie
þurþ þa þing reýlon begitan ꝥ him ne rie¹⁶ nanef pillan pana.
naþer¹⁷ ne peopþýceþef. ne anpealþef. ne forþemæpnerfe. ne
blyrfe. þær ealles hi pilniap. 7 pel ðop ꝥ hi þær pilniað. ðeah hi
mýclíce¹⁸ hýr pilniagen. Be ðam ðingum mon mæz rýeozole on-
gitan ꝥ ælc mon ðær pilniap ꝥ he mæze ꝥ hehýte goð begitan
ðær hi hit gecnapan mýhtan. oððe on rýht recan cuðon. Ac hi
hit ne recað on ðone rýhtetan¹⁹ reþ. hit nýr on ðýrre populde.

¹ Bod. meaprienðe þær. ² Bod. him agen ealle. ³ Cott. goð. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. goð. ⁶ Bod. ðýregian þe ⁷ Bod. þ. ⁸ Cott. goð. ⁹ Cott. goð. ¹⁰ Cott. goð. ¹¹ Bod. reo. ¹² Cott. hit cýn ¹³ Bod. þurfe. ¹⁴ Cott. hi. ¹⁵ Cott. goð. ¹⁶ Bod. reo. ¹⁷ Cott. nauþer ¹⁸ Cott. mýclíce. ¹⁹ Bod. rýhteton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.†

ÐA se ƿiſdom þa ðis ƿell aƿæð hefeðe. þa ongan he eft
 ſingan 7 ður cƿæþ. Ic ƿille nu mið ƿiðdum ƿecýpan hu ƿun-
 doſlice Drihten ƿelt eallra ƿerceanra mið ðam bƿiðlum his
 anƿealðes. 7 mið hƿilcere endebyrðnesse he ƿertaþolaþ 7 ƿe-
 metzað ealle ƿerceanra. 7 hu he hi hæfð ƿeheaþoraðe 7 ƿehæfte
 mið his unanbimbenðlicum ƿacentum. ꝥ ælc ƿercean ƿiþ heald
 on locen ƿiþ hipe ƿecýnðe. þære ƿecýnðe ðe heo to ƿerceanen
 ƿæf. buton monnum. 7 ſumum englum. ða ƿeoþþaþ hƿilum of
 hiora ƿecýnðe. Ðræt ƿeo leo. ðeah hio ƿel tam ƿe. 7 ƿærte
 ƿacentan hæbbe. 7 hipe maƿyter ƿiðe lufize. and eac onð-
 ræðe. ƿif hit æfre gebýreþ ꝥ heo bloðes onbirygð. heo forƿit
 ſona hipe nƿan taman. 7 ƿemonð þæs ƿiðan ƿepunan hipe
 elðrana. onginð þonne ƿýn 7 hipe ƿacentan bƿecan. 7 abit
 æreft hipe laðteop. and ƿiððan æghƿæt ðæs þe heo ƿefon mæg.
 ƿe monna. ƿe neata. ƿa ðoþ eac ƿuðu ƿuzlaþ. ðeah hi beon ƿel
 atemeðe. ƿif hi on ðam ƿuða ƿeoþþaþ. hi forƿeoð heora lape-
 oƿaþ 7 ƿuniaþ on heora ƿecýnðe. þeah heora lapeoƿaþ him
 ðonne bioðan þa ilcan mettaþ ðe hi ær tame mið ƿepenedon.
 þonne ne ƿeccap hi þara metta. ƿif hi þæs ƿuða benuzon. Ac
 þincþ him ƿýnſumpe ꝥ him ƿe ƿeald on cƿeþe. and hi ƿehƿan
 ofeþra ƿuzela ƿtemne. ƿa bið eac þam cƿeoƿum ðe him ƿe-
 cýnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of
 ðune to þære eoþan. ƿelce þu beƿan mæge. ƿa þu hine
 alæter. ƿa ƿƿincþ he up. 7 ƿriƿað ƿiþ his ƿecýnðes. ƿa ðeð
 eac ƿeo ſunne. þeah heo ofeþ miðne ðæg onriƿe 7 lute to þære
 eoþan. eft heo reþþ hipe ƿecýnðe. 7 ƿriƿ on þa ðæglan ƿeƿaþ
 ƿiþ hipe uprýnæg. 7 ƿa hie ufoþ 7 ufoþ. oððe hio cýmþ ƿa up
 ƿa hipe ýfemeft ƿecýnðe bið. ƿa ðeþ ælc ƿercean. ƿriƿaþ ƿiþ
 his ƿecýnðes. 7 ƿeragen biþ ƿif hit æfre to cuman mæg. Niſ
 nan ƿercean ƿerceanen þara þe ne ƿilnize ꝥ hit ƿiðer cuman
 mæge þonan þe hit ær com. ꝥ iſ to ƿærte 7 to onƿorðnesse.
 ƿeo ƿærte iſ mið Gode. 7 þæt iſ God. Ac ælc ƿercean hƿearfað
 on hipe ſelfre ƿa ƿa hƿeol. 7 to þam heo ƿa hƿearfaþ ꝥ heo
 eft cume þær heo ær ƿæs. 7 heo ꝥ ilce ꝥ heo ær ƿæs. ðonecan
 þe heo utan behƿerfeð ſe. ꝥ ꝥ hio ær ƿæs. 7 ðo ꝥ ꝥ heo ær
 ðýðe:.

† Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.ⁿ

§ I. ÐA ge *ſi*rbom þe ðiſ leop arungen¹ hæfðe. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Eala hpæt ge eorþlican men.² þeah ge eop ſelfe nu ðon neatum geſlice for eoppe ðýrize. hpæt ge þeah maƿon hpæt hƿexo³ ongiƿan ſƿelce eop mæte be eorþum ſƿum-ſceafte. ꝥ 17 God. þone goþan ſƿuman and þone goþan enbe ælcne geſælþæ ge ongiƿaþ ðeah ge hine ſullice ne gecnapan.⁴ 7 gƿa þeah ƿio gecýnð eop tihð to þam anziƿe. ac eop tihþ⁵ gƿiþe manigfeald geþƿola of þam andziƿe. Gefencað nu hpæþer men mægen cuman to þam goþum geſælþum ðurh þa⁶ andƿearðan geſælþa. forþam ðe fullneah ealle men cƿepaþ ꝥ ge geo⁷ 7e ge-ſælgoƿta. ge þe þaſ eorþlican geſelþa ealle⁸ hæfþ. hƿeþer nu micel feoh. oððe ƿeorþſciƿe. oððe eall þeſ andƿearða ƿela. mæge ænigne mon ðon gƿa geſæline ꝥ he naneſ þinger maƿian ne þurfe.⁹ neſe neſe. ic ƿat ꝥ ꝥ hi ne maƿon. Ðƿi niſ hit þonne on þý gƿiþe gƿeotol ꝥ ðaſ andƿearðan goð¹⁰ ne gint na þa goþan goð.¹⁰ forþam ðe hi ne maƿon ſellan ꝥ hi gehataþ. Ac licettaþ ꝥ hi gelærƿan ne maƿon. þonne hi gehataþ þam þe hi luſian willaþ þa goþan geſælþa. 7 aleozaþ him þeah ma þonne hi him zelærƿan. forþam þe hi heopa nabbap ma þonne hi heopa habban. Gefenc ðu nu be ðe ſelfum. la Boetiur hpæðer ðu æfpe ault unƿot ƿæpe ða þa þu geſælgoƿt ƿæpe.¹¹ oððe hpæðer ðe æfpe æniger willan ƿana ƿæpe ða ðu mæſtne ƿelan hpæðert. oððe hpæþer ðim ƿoruld þa eall ƿæpe æfter ðinum willan. Ða andſƿorode Boetiur and cƿæð. Neſe la neſe. Næſ ic næfpe zit nane hƿile gƿa emneſ modeſ. þæſ þe ic gemunan mæge. þæt ic eallunga ƿæpe oſſorþ. ꝥ ic gƿa oſſorþ ƿæpe ꝥ ic nane geþne-ſeðneſſe næfðe. ne me næfpe zit ne licode eall ꝥ ic ƿyrte.¹² ne me næfpe næſ ealler gƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿorode ge *ſi*rbom 7 cƿæþ. Ðƿi næpe þu þonne genoſ eapm. 7 genoſ unhiþý.¹³ þeah þe ƿuhte ꝥ ðu ƿeliſ ƿæpe. ðonne þu oþer tƿega. oððe hpæðert ꝥ þu nolbert. oððe næfbert ꝥ þu ƿolbert. Ða andſƿarode Boetiur 7 cƿæþ. Eall me ƿæſ gƿa gƿa þu ſæðert.

ⁿ Boet. lib. iii. *prosa* 3 — Vos quoque, O terrena, &c.

¹ Cott. *arungen*. ² Bod. *hpæ þaſ ƿeorþlican men*. ³ Cott. *hpugu*.
⁴ Cott. *oncnapan* ⁵ Bod. *teohð*. ⁶ Cott. *þaſ*. ⁷ Cott. *ſe*. ⁸ Cott.
ealla ⁹ Cott. *þýrfe*. ¹⁰ Cott. *goð*. ¹¹ þa þa þu geſælgoƿt ƿæpe,
deest in MS. Bod. ¹² Cott. *ƿyrte*. ¹³ Cott. *unhyðig*.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to *do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cƿæþ ƿe ƿiſðom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cƿæþ Boetiur. Ða cƿæþ ƿe ƿiſðom. Líf he ƿonne eapm bið. ne he ƿonne ne bið eabiȝ. ƿop þý he ƿiſnað þ̅ he habbe þ̅ he næfð. þý he ƿolbe ƿenoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop þ̅ þu reȝt. Ða cƿæð ƿe ƿiſðom. Ðu ne hæfðeſt þu ðonne ða eapmþe.¹ þa þa þu ƿeleȝoſt ƿæpe. Ða andſƿapode ic and cƿæþ. Ic ƿat þ̅ þu ƿop reȝt. þ̅ ic hi hæfðe. Ða cƿæþ ƿe ƿiſðom. Ðu ne þincþ me þonne nu þ̅ ealle þa ƿelan ƿiſeſ miððaneapðeſ ne maȝon ȝebon ænne mon ƿeliȝne. ſƿa ƿeliȝne þ̅ he ƿenoz habbe and no mapan ne ƿurfe.² ȝ ſƿa þeah hi hit ȝehataþ ælcum þapa þe hi hæfð. Ða cƿæð ic. Niſ nan ðinȝ³ ƿoppe þonne þ̅ þu reȝt.

§ II^v Ða cƿæþ ƿe ƿiſðom. Ac hƿi ne eapſ þu ðonne hiſ ȝeþaſa. Ðu ne miht ðu ȝeſeon ælce ðæȝ þ̅ ða ſcƿenȝnan nimaþ þa ƿelan of⁴ þam unſcƿenȝnum. Ðƿi biþ eller ælce ðæȝ ſƿelc ȝeoſunȝ. ȝ ſƿelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton þ̅ ælc hit ðæſ ƿeaſlace⁵ ðe him on ȝenumen biþ. oððe eft oþpeſ ȝicȝaþ. Ða andſƿapode⁶ ic. ȝ cƿæþ. Lenoh ƿýhte þu ƿƿapaſc. ſƿa hit iſ ſƿa þu reȝt Ða cƿæþ he. Fop þiſum þinȝum beþeaſ ælc mon fultumeſ to eacan him ſelfum þ̅ he mæȝe ȝehealbā hiſ ƿelan. Ða cƿæþ ic. Ðƿa oðſæcð þæſ. Ða cƿæþ he. Líf he nauht næfðe þæſ þe he onðpebe þ̅ he ƿoſleoran þoſſce. þonne ne ðoſſce he na mapan fultumeſ þonne hiſ ſelfeſ. Ða cƿæþ ic. Soþ þu reȝt Ða onſac ƿe ƿiſðom ſaplice. ȝ cƿæþ. Eala þ̅ me þincþ ƿiþeapð þinȝ ælceſ monneſ ȝeƿunan ȝ ælceſ monneſ ƿillan þ̅ ic nu ſecȝan pille. þ̅ iſ. þætte þonan ðe hi teohhiaþ þ̅ hi ſcylan eabiȝnan ƿeoſþan. þ̅ hi ƿeoſþaþ ðonan eapmpan ȝ eapȝnan.⁷ ƿonðam ȝiſ hi lýtler hƿæt habbaþ. þonne beþurfon hi þ̅ hi oleccan þæm æfteſ ſƿiþe þe æniȝne ƿuhte mape habbað. ſam hi þýſfon. ſam hi ne þurfon. hi ƿillaþ þeah. Ðƿæp iſ ðonne reo ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ̅ heo mæȝe aðriſan þa eorpmþo⁸ ſƿam þæm ƿeleȝum eallunȝa. ſƿa he mape hæfþ. ſƿa he ma monna⁹ oleccan ſceal. Ðƿæþeþ þa ƿelȝan nu næſpe ne hingriȝe.¹⁰ ne ne þýſſce. ne ne cale.¹¹ ic pene þeah þ̅ þu pille nu cƿeþan þ̅ þa ƿelȝan habban mið hƿam hi mæȝen þæt eall ȝebetā. Ac þeah þu nu ſƿa cƿeþe. hit ne maȝon þa ƿelan eallunȝa ȝebetā. þeah hi ſume hƿile mæȝen.

^v Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

¹ Cott. ȝumþe. ² Cott. þýſſe ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott. andƿƿeþe. ⁶ Cott. þe. ⁷ Bod. eapþpan. ⁸ Cott. ȝumþa. ⁹ Bod. mapan. ¹⁰ Cott. hingpe. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæg eacan¹ ꝥ mon ælce ðæg panap. forþam þe ſeo menniſce wætl. þe næfre gefylleð ne biþ. wilnaþ ælce ðæg hræt hƿez þiſer² populs pelan. ægþer ge rægler. ge meter. ge ðrýnceſ. ge manegra ſinga to eacan þam. forþam niſ nan mon gƿa peliz. ꝥ he mapan ne þýrfe. Ac ſeo gicung ne cann³ gemet. ne næfre ne biþ gehealben on þære niðþearfe. ac wilnaþ ſimle mapan þonne he þurfe. Ic nat hƿi⁴ ge fulcrupiaþ þam hƿeorenðan pelan. nu hi ne maƿon eorpe wæble eop fram abon. Ac ge ecaþ eorpe eƿmðe⁵ mið þam þe hi eop to cumap .

§ III.^w Ða ſe ƿiſdom þa þiſ ſpell aſæð hæfde. þa ongan he eft giddian.⁶ 7 þiſ ringenbe cƿæþ. Ðelc fƿemu byþ þam pelzan gicrene ꝥ he gegaderige ungerum þiſra pelena 7 ælceſ gimcynneſ genog begite. 7 þeah he eƿige hi land mið ðurenð ſula. 7 þeah eall þeſ miððaneapð ſie hiſ anpealbe unðerþeoðeð. ne læt he hiſ nanpuht of þiſ miððaneapðe mið him mape þonne he bƿohƿe hiðeƿ .

CAPUT XXVII.^z

§ I. Tƿaſ ðing mæg ſe peopþſcipe 7 ſe anpealð geðon. gif he becymþ to þam ðýrgan. he mæg hine geðon peopþne. 7 anðrýrn eoprum ðýrgum. Ac þonecan⁸ þe he þone anpealð forlæt. oððe ſe anpealð hine. þonne ne biþ he nauþer þam ðýrgan ne peopþ. ne anðrýrne. Ðræþer nu ſe anpealð hæbbe þone þear⁴ ꝥ he aſciſcige⁹ unþearƿ. 7 aſýncƿalige¹⁰ of ſicra manna ƿoðe. 7 plantige ðær cƿæftaſ on. Ic ƿat þeah ꝥ ſe eopþlica anpealð næfre ne fæþþ þa cƿæftaſ. ac liſþ anð gaðraþ unþearƿ. 7 ðonne hi gegaðrað hæfþ.¹¹ þonne eopaþ¹² he hi nalleſ ne hið. forþam þaſa ſicra manna unþearƿ manige men geſeoþ. forþam þe hi manige cunnon. anð manige him mið beoð. forþam þe ſimle ſeoþaþ ýmbe þone anpealð. 7 hine eac. forſeoþ. ðonne þe geſeoð ꝥ he cýmð to ðam ƿýrnerſtan. 7 to þam þe uſ unpeopþſce biop. for þam ſingum wæſ gic ꝥ ſe ƿiſa Latulur hine gebealg. 7 gƿa ungeſnæglice forcƿæð Nonium ðone ſican. for-

^w Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

^z Boet. lib. iii. proſa 4.—Sed dignitates honorabilem, &c.

¹ Cott. ycan. ² Cott. hƿær hƿegu þýrre ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. wæble. ⁶ Cott. giddigan. ⁷ Cott. tu. ⁸ Bod. þanecan. ⁹ Bod. aſciſce cige. ¹⁰ Bod. ƿýncƿalige. ¹¹ ac liſþ anð gaðrað unþearƿ 7 þonne hi gegaðrað hæfð, deest in MS. Bod. ¹² Bod. anð þonne eopaþ.

remedy it, though they somehow may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenedum ſcriþræne. micel riðo mið Romþarum pær ꝥ þær nane oþre on ne ſettan.¹ buton þa peorþſetan. Ða forþeah ſe Latulur hine for þi he þær on sittan ſceolde. forþam he hine rihte riþe ungerceaþ-
 riþne 7 riþe ungemetſæftne. Ða ongan ſe Latulur him ſri-
 gettan on. ſe Latulur pær heſetoga on Rome. riþe gerceaþſi
 man. ne forþape he no þone oþerne ſpa riþe. 7iſ he nan riçe
 ne nænne anpealð næfde :-

§ II. ʒ Ðreþer þu nu mæge ongitan hu micelne unpeorþſcipe
 ſe anpalð² brenþþam unneðeman. 7iſ he hine underſeþþ. for-
 þam ælceſ monneſ ʒfel biþ ðy openne. 7iſ he anpealð hæfþ. Ac
 geſege me nu. ic aſciþe þe þu Boetiur. hwi þu ſpa manigfealð
 ʒfel hæfdeſt 7 ſpa micle unepnerſe on þam riçe þa hwile þe ðu
 hit hæfdeſt. oððe forþwi þu hit eft þinum unwillan³ forlete.
 Ðu ne paſt þu ꝥ hit næſ for nanum oþrum þingum. buton
 forþam ðe ðu noldeſt on eallum ðingum beon geþræne þæſ
 unrihtſiþan cýnunges⁴ willan Ðeodriçeſ. forþam þe þu hine on-
 zeate on eallum þingum unpeorþne þæſ anpealbeſ. riþe ſceam-
 leaſne 7 ungeþræpne.⁵ buton ælcum goðum⁶ þeaſe. forþam þe
 ne maþon nauht eaþe ſecgan ꝥ þa ʒfelan ſien goðe.⁷ þeah hi
 anpealð habban. Ne purðe þu þeah na adriþen ſnom Ðeodriçe.
 ne he ðe na ne forþape. 7iſ ðe licode hiſ ðyriþ 7 hiſ unrihtſiþneſ
 ſpa þel ſpa hiſ ðyregum ðeorlingum ðyðe. 7iſ þu nu geſape
 gumne riþe riþne man. þe hæfde riþe goða⁸ oþerhýða. and
 þære þeah riþe eaſum 7 riþe ungeſæliz. hwæþer ðu poldeſt
 cſeþan ꝥ he þæne unþýrþe anpealbeſ 7 peorþſcipeſ. Ða and-
 ſpoſeðe Boetiur 7 cſæþ. Neſe la neſe. 7iſ ic hine ſpelcne
 gemete.⁹ ne cſæþe ic næfne ꝥ he ſie unpeorþe anpealbeſ 7
 peorþſcipeſ. Ac ælceſ me þincþ ꝥ he ſie þýrþe þe on þiſſe
 worulde iſ. Ða cſæþ ſe ʒiðom. Ælc cſæft hæfþ hiſ ſun-
 ðorþiſe. 7 þa 7iſe 7 þone¹⁰ peorþſcipe þe he hæfþ. he forþiſþ
 riþe hwaþe ælcum þapa¹¹ ðe hine luſað. ſpa ſpa ʒiðom iſ ſe
 hehſta cſæft. 7 ſe¹² hæfþ on him ſeoþer oþre cſæftaſ. þapa
 iſ an þæriſcipe. oþer metþung.¹³ þwiððe iſ ellen. ſeoþe riht-

¹ Boet lib. iii. proſa 4.—Atqui minus eorum patebit, &c.

² Cott. for þæm hit pær þa riþe micel riðo mið Romþarum ꝥ þær
 nane oþre an ne ſæton. ³ Bod. ap. ⁴ Cott. unwillum. ⁵ Bod. þinſeſ.
⁶ Bod. ungeþæpne. ⁷ Cott. goðum. ⁸ Cott. goðe. ⁹ Cott. goða.
¹⁰ Cott. mette. ¹¹ Bod. þariþe þone. ¹² Cott. þæme þe. ¹³ Cott.
 he. ¹⁴ Cott. gemetþung.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

þineſ. Se 7iſdom geþeþ hiſ lupenðar 7iſe. 7 7æpe.¹ 7 gemet-
færte. 7 geþylbiſe. 7 niht7iſe. 7 ælceſ 7oðeſ² 7eapap he 7æp-
ðone ðe hine lupað. ꝥ ne maſon ðon þa þe þone anpealb habbaþ
þiſſe 7opulbe. ne maſon hi nænne c7æft 7op7iſan þam þe hi³
lupað of hio7a pelan. 7iſ hi hine on heo7a 7ecýnðe nabbað. Be
þam iſ 77iþe 77eotol ꝥ þa 7iſcan on ðam 7opulðpelan nabbaþ
nænne 7unðo7 c7æft. Ac him biþ 7e pela utane cumen. 7 he
ne mæg utane nauht aſne7 habban. 7eþenc nu h7æpe7 æniſ
mon beo apý⁴ unpeo7þ7a þe hine manige men 7op7ioþ.⁵ 7iſ
þonne æniſ mon apý unpeo7þ7a biþ. þonne biþ ælc ðý7i man
þe⁶ unpeo7þ7a. þe he ma7e 7ice hæfþ ælcum 7i7um men. Be
þam iſ 7enoz 77eotol. ꝥ 7e anpealb 7 7e pela ne mæg hiſ
pealbenð⁷ 7eðon no þý 7eo7þ7on.⁸ Ac he hine geþeþ þý unpe-
o7þ7an⁹ þe he him tocýmþ. 7iſ he æ7 ne ðohte. 77a biþ eac 7e
pela 7 7e anpealb þý 77i7a. 7iſ 7e ne ðeah þe hine ah. æſþe7
hio7a biþ ðý 7opcuþ7a 7iſ hi hi gemetaþ:.

§ III.^z Ac ic þe mæg eaþe 7e7eccan be 7umene bi7ne. ꝥ þu
miht 7enoz 77eotole onſiton ꝥ þiſ anð7eapðe liſ iſ 77iþe anlic
7ceade. 7 on þæne 7ceade nan mon¹⁰ ne mæg beſitan þa 7oþan
7e7ælþa. Ðu 7en7 þu nu. 7iſ h7elc 77iþe 7ice mon 7ý7iþ aþ7iſen
of hiſ ea7ðe. oþþe on hiſ hlaſo7ðe7 æ7enðe 7æ7iþ. cymþ ðonne
on ælþeoðig 7olc. þe7 þe7 hine nan man ne can. ne he nænne¹¹
mon. ne 7upþum ꝥ 7eðeoðe ne can. 7en7 ðu mæge hi¹² 7ice
hine þe7 on lanðe 7ý7þne 7eðon. Ac ic 7at ꝥ he ne mæg. 7iſ
þonne 7e 7eo7þ7ciþe þam pelan 7ecýnðe 7æ7e. 7 hiſ aſen 7æ7e.
oþþe eft 7e pela þe7 7e7e7an aſen 7æ7e. þonne ne mihte he hine
na¹³ 7oplaetan. 7æ7e 7e man on 77elcum lanðe 77elce he 7æ7e
þe he ahte. þonne 7æ7e hiſ pela anð hiſ 7eo7þ7ciþe mið him.
Ac 7oþþam þe 7e pela 7 7e anpealb hiſ aſene ne beoþ. 7oþ þý
hi hine 7oplaetað¹⁴ 7 7oþþý þe hi nan 7ecýnðelic 7oð¹⁵ on him
7e7um nabbaþ. 7oþ ðý hi lo7iaþ 77a 77a 7ceaðu. oþþe 77ec. þeah
7e leaſa 7ena anð 7io 7æðelſe þa7a ðý7i7ena monna 7iohhie ꝥ
7e anpealb 7ie¹⁶ ꝥ he77e 7oð.¹⁷ Ac hi7 biþ eall oþe7. þonne þa
7iſcan beoþ oþe7 77e7a. oþþe on ælþeoðe.¹⁸ oððe on hio7a

^z Boet. lib. iii. prosa 4.—Atque ut agnoscas veram, &c.

¹ Bod. 7eo7þe. ² Cott. 7ooðe7. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod. 7op7eon. ⁶ Cott. ðý7iſ mon þý. ⁷ Bod. anpealb ⁸ Cott. 7eo7þ7an. ⁹ Bod. 7ý7an. ¹⁰ Cott. 7oþþem on þem nan mon. ¹¹ Bod. ne ænne. ¹² Cott. hiſ pela 7 hiſ. ¹³ Cott. no. ¹⁴ Bod. 7oplaetan. ¹⁵ Cott. 7ooð. ¹⁶ Cott. 7 7e pela 7ie. ¹⁷ Cott. 7ooð. ¹⁸ Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

agenre gecyðþe¹ mið ȝerſceabrym monnum. þonne biþ æȝþer ȝe þam ȝiran. ȝe þam ælþeodeȝan hiȝ þela ȝor nauht. ȝiððan hi onȝitan þ̅ hi næron ȝor nanum cȝærte ȝecopenene.² buton ȝor ðȝȝer ȝolceȝ heȝinȝe. Ac þær hi æniȝe ȝuht æȝner oððe ȝe-cȝnðeliceȝ ȝoðer an³ heora anpealðe hæfðon. þonne hæfðen hi þ̅ mið him. þeah he þæt ȝice ȝorleten. ne ȝorleton hi no þ̅ ȝe-cȝnðelice ȝoð.⁴ Ac ȝimle him ȝoðe þ̅ ȝȝȝean ȝ hi ȝimle ȝeopþe ȝeðon. þæron hi on ȝpelcum lanðe ȝpelce hi þæron ;.

§ IV.^a Nu þu miht onȝitan þ̅ ȝe þela ȝ ȝe anpealð nænne mon ne maȝan on ellenðe ȝeopþne ȝeðon. ic þat þeah þu þene þæt hi on heora agenre cȝþþe ealne ȝeȝ mæȝen. Ac þeah þu hiȝ þene. ic þat þ̅ hi ne maȝon. Ðit þær ȝeo⁵ ȝeonð ealle Romana meapce þ̅ heȝetogan. ȝ ðomeȝaȝ. ȝ þa maȝmhȝȝaȝ. ðe þ̅ þeoh heolðon. þe mon ðam þeȝðmonnum on ȝeapne ȝellan ȝceolðe. and ða ȝiȝertan⁶ ȝitan hæfðon mæȝtne ȝeopþȝcipe. Nu þonne oþer tȝeȝa oððe þaȝa nan niȝ. oþþe hi nanne ȝeopþȝcipe nabbaȝ. ȝiȝ hiȝa æniȝ iȝ. Ða hiȝ biþ be ælcum þaȝa þinȝa þe æȝen ȝoð⁷ ȝ gecȝnðelic nabbaȝ on him ȝelfum. oþþe hȝile hiȝ biþ to tælenne. oþþe hȝile hiȝ biþ to heȝiȝanne. Ac hȝæt þinȝ þe þonne on þam þelan ȝ on þæm anpealðe ȝȝȝumeȝ oððe niȝȝȝȝeȝ. nu hi naner ðinȝer ȝenog nabbaȝ. ne hi nauht æȝner ȝoðer⁸ nabbaȝ. ne nauht þuȝþumienðer heora ȝealðenðum ȝellan na maȝon ;.

CAPUT XXVIII.^b

ÐA ȝe ȝiȝðom þa þiȝ ȝpell aȝæð hæfðe. þa onȝan he eft ȝiððiȝan⁹ ȝ þiȝ cȝæȝ. Ðeah nu ȝe unȝiȝtȝiȝa cȝiniȝ Neȝon hine ȝeȝȝȝȝȝe mið eallum þam þliteȝeȝtum ȝeðum. ȝ mið ælceȝ cȝȝnneȝ ȝimnum ȝeȝlenȝðe. hu ne þær he þeah ælcum ȝitum laȝ ȝ unpeopþ. ȝ ælceȝ unpeapeȝ ȝ ȝiȝenliȝteȝ full. Ðæt he þeah ȝeopþoðe hiȝ ðeoplinȝaȝ mið miðum þelum. Ac hȝæt þær him þȝ bet. Ðpelc ȝerſceabrym mon mihte cȝeȝan þæt he aȝȝ ȝeopþna þæne þeah he hine ȝeopþoðe ;.

^a Boet. lib. iii. prosa 4.—Sed hoc apud exterarum nationes, &c.

^b Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

¹ Cott. cȝðþe. ² Cott. ȝecopenne. ³ Cott. ȝoðer on. ⁴ Cott. ȝoð. ⁵ Cott. ȝio. ⁶ Bod. ȝertan. ⁷ Cott. ȝoð. ⁸ Cott. ȝoðer. ⁹ Cott. ȝieððian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^c

§ I. ÐA ge *Firðom* þa þiſ leoþ arungen hæfðe. Ða ongan he eft *ſpelligian*¹ 7 þuſ cſæþ. Ðſæþer þu nu ſene þ þæſ cýninges geſerþæden. 7 ſe pela. 7 ſe anpealð. þe he gifiþ hiſ ðeoplingum. mæge ænigne mon geþon þeliſne oððe þealðenðne. Ða andſporebe ic 7 cſæþ. forþþi ne maſon hi : . Ðæt iſ on ðiſſe andſearðan liſe þýnſumne 7 beſene ðonne þæſ cýninges folgaþ. 7 hiſ neaſeſt. 7 riððan pela 7 anpealð : . Ða andſporebe ſe *Firðom* and cſæð. Dege me nu. hſæþer þu æſſe gehýrðeſt þ he anſum þapa. þe ær uſ þæſe. eallunga þurhpunode. oððe-
ſenſt ðu hſæþer hine æniſ þapa ealne þeſ habban mæge þe hine nu hæfð. Ðu ne þaſt ðu þ te ealle bec riht fulle² þapa biſna þapa monna þe ær uſ þæſan. and ælc mon þat þapa ðe nu leofoþ þ manegum cýninge onhpærf ſe anpealð 7 ſe pela. oð þæt³ he eft þearþ þæbla. Eala ea iſ þ þonne forþeopþfullic pela þe nauþer ne mæg ne hine ſelfne gehealban. ne hiſ hlafoſð. to ðon þ he ne þurpe⁴ mapan fultumer. oððe hi beoþ beſen forþealben. Ðu ne iſ þ þeah ſeo eopne hehſte geſælþ þapa cýninga anpealð. 7 þeah giſ þam cýninge æniſes þillan þana biþ. þonne liſtlaþ þ hiſ anpealð. 7 eþ hiſ eſmþa. for þý biþ rihtle ða eopne geſælþa on ſumum þingum ungerælþa.⁵ Ðæt þa cýningaſ. þeah hi manegra⁶ ðeoda⁷ þealðan.⁸ ne þealðað hi þeah eollþa þapa þe hi þealðan þolðon. Ac beoþ forþam riþe⁹ eapne on heopa Mode. forþý hi nabbaþ ſume þapa þe hi habban þolðon. forþam ic þat þ ſe cýning þe giſſene biþ. þ he hæfþ mapan¹⁰ eſmþe þonne anpealð. forþam cſæþ ſeo rum cýning þe unrihtlice ſenſ to riht. Eala hſæt þ bið geſælþ mon ðe him ealneþeſ ne hangað nacod ſpeoſð oſeþ þam heafðe be ſmalan þſæðe. ſpa ſpa me¹¹ rihtle giſ¹² ðyðe. Ðu riht þe nu hu þe ſe pela 7 ſe anpealð liſge. nu hý næſſe ne biþ butan ege. 7 eapfoþum. 7 forþum. Ðæt þu þaſt þæt ælc cýning þolbe beon¹³ butan ðiſum. 7 habban ðeah anpealð giſ he mihte.

^c Boet lib. iii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. *ſpellian*.

² Cott. *fulla*.

³ Bod oðþe þ.

⁴ Cott. *þýſſe*.

⁵ Cott. *unſælþa*.

⁶ Cott. *mænig ſep*.

⁷ Cott. *þioða*.

⁸ Cott. *þealðen*.

⁹ Bod *ſpa*.

¹⁰ Cott. *mapon*.

¹¹ Bod. *næ*.

¹² Cott. *giſ rihtle*.

¹³ Cott. *bion*.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæc þæt he ne mæg. Ðy ic wunðrige. forþan hi gylpan
 fælcas anwealdas. Ðreþer ðe nu ðince þæt se man micelne anweald
 hæbbe 7 se gife gefælig. þe himle wilnað ðær ðe he begitan ne
 mæg. oððe wecst ðu þæt se geol¹ gife gefælig. þe himle mid
 micelum² wepene fæst. oððe eft se þe ærþer ondræc. ge ðone
 ðe hine ondræc. ge ðone þe hine na³ ne ondræc. Ðreþer þe
 nu þince þæt se mon micelne anweald hæbbe. ðe him selfum
 þinc þæt he nænne næbbe. swa swa nu manegum men þinc þæt he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðræt wille þe nu mare⁵ gnedan be þam cýninge 7 be his fol-
 gendum. buton⁶ þæt ælc gefeasþur man mæg witan þæt hi beoþ full
 earme 7 full unmihtige. Ðu magan þa cýningas ofwacan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 fere forþbringan buton heora wezna fultume :.

§ II.⁴ Ðræt wille þe nu elles recgan be ðam⁹ ðegnum. buton
 þæt þæt þær oft gebýres þæt hi weorþas befealde ælcne are. ge
 furþum þær feores. fram heora¹⁰ leasum¹¹ cýninge. Ðræt se
 witon þæt se unrihtiga cýning Nepon wolde hatan his azenne
 mægumne. 7 his forterfæder acellan. þær nama þær Seneca.
 se þær udriga. Ða he ða onfunde þæt he deað beon sceolde. Ða
 beað he ealle¹² his æhta wif his feore. þa wolde se cýning þær
 onfon. ne him his feores geunnan. Ða he þa þæt ongear. þa ge-
 ceas he him þone deað þæt him¹³ mon oþere bloðes on þam¹⁴
 earme. 7 þa ðyde mon swa. Ðræt se eac geherdon þæt Papinianus
 þær Antonius ðam Kæse ealra his deorunga¹⁵ beforðort.
 7 ealles his folces mæcne anweald¹⁶ hæfde. Ac he hine het ge-
 binðan and riððan oflean. Ðræt ealle men witon þæt se Seneca
 þær Nepone. 7 Papinianus Antonie þa weorðtan. 7 þa leo-
 fstan. 7 mæcne anweald¹⁷ hæfdon. ge on hiopa hirede. ge
 buton. 7 ðeah buton ælcne riððe wunðon forðone. Ðræt hi
 wilodon begen eallon mægene¹⁸ þæt þa hlafordas naman swa
 hræt swa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 begitan. forþam þara cýninga wælweorðes þær to þam hearde
 þæt heora²⁰ earmette ne mihton nauht forstanðan. ne hupu

⁴ Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. rie. ² Cott. micle. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott. ma nn. ⁶ Cott. butan. ⁷ Cott. heora. ⁸ Cott. magon. ⁹ Cott. þæm. ¹⁰ Cott. fram hiopa. ¹¹ Bod. leasan. ¹² Cott. ealla. ¹³ Cott. hine. ¹⁴ Cott. þæm. ¹⁵ Cott. dýplinga. ¹⁶ Cott. mæcne anweald. ¹⁷ Cott. anweald. ¹⁸ eallon mægene, desunt in MS. Cott. ¹⁹ Cott. mihten, ²⁰ Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dýðon swa hræfer swa hý¹ dýðon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan² ge þe hif ær tibe ne tiolap. ðonne biþ hif on tibe untalap.³ Ðu licaþ ðe nu ge anpealb⁴ 7 ge pela. nu ðu gehýrð hæft þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hræt forrtod seo menigra þara fneonba þam deorlingum⁸ þara cýninga. oððe hræt forrtent heo ængum men. forþam⁹ ða fneonb cuman mið ðam¹⁰ pelan. 7 eft mið þam pelan gemitad. buton swiþe feara. Ac þa fpyrð¹¹ þe hine ær for þam¹² pelan lufiaþ. þa gemitap eft mið þam pelan. 7 feorþap ðonne to feondum. buton þa fearan þe hine ær for lufum¹³ 7 for tfeorum lufedon þa hine wolbon ðeah lufien þeah he earm færie. þa him puniaþ. Ðwelc iþ fýrþa wol oððe ængum men mare ðaru þonne he hæbbe on hif geferræðenne and on hif neperfe feonb on fneonber anlicneffe :

§ III.^c Ða ge fýrðom þif rpell afeht¹⁴ hæfðe. þa ongan he eft ringan 7 þif cræþ. Ðe þe wille fullice anpealb agan. he sceal tilian æperfe þ he hæbbe anpealb hif agener mober. 7 ne me to ungerfenlice underfeod hif unfeapum. 7 abo of hif Mobe ungerfenlice ýmbhogan. forlæte þa feorunga hif eorþa. Ðeah he nu wicrize ofer eallne miððan gearð. from earfeapum oð fefteapone. from Indeum. þ iþ ge fufearf enbe þifgef miððaneapder. of þæt iland þe þe hatað Thyle. þæt iþ on þam norþperfe enbe ðifgef miððaneapder. þær ne biþ napper ne on fumerþa niht. ne on winterþa dæg. þeah he nu þæg ealler pealbe. næfþ he no þe maran anpealb. gif he hif ingefancer anpealb næfþ. and gif he hine ne þapenaþ þif þa unfeapaf þe þe ær ýmbfrræcon :

CAPUT XXX.^f

§ I. ÐA ge fýrðom þa þaf fitte arungen hæfðe. þa ongan he eft recgan rpell 7 cræþ. Iþ þ ungerfenlic fulþor ðifge worulbe 7 fwiþe learf. be þam¹⁵ þæg geol¹⁶ ringenbe fum fceop. ða he

^e Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

^f Boet. lib. iii. prosa 6.—Gloria uero quam fallax saepe, &c.

¹ Cott. hi. ² Cott. forþam ³ Bod. unloð. ⁴ Cott. anpalb. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. diorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þam. ¹¹ Cott. fneonb. ¹² Cott. þæl. ¹³ Bod. luum. ¹⁴ Cott. afeht. ¹⁵ Cott. þam. ¹⁶ Cott. gjo.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forpreah þiſ anpearðe liſ. he cƿæp.¹ Eala ƿulðor² þiſſe ƿoruldæ.
ea. forþhƿi³ ðe hatan⁴ ðýrige men mið leaſſe ſtemne ƿulðor. nu
þu nane eart.⁵ forþam⁶ þe ma manna hæfþ micelne gylp.⁷ ꝥ
micelne⁸ ƿulðor. ꝥ micelne ƿeorþſcipe. for ðýrigeſ folceſ penan.
þonne he hæbbe for hiſ geſýphtum. Ac geſege⁹ me nu hƿæt
ungeſeſenlicſe ſie þonne þ. oððe forþhƿi¹⁰ hi ne¹¹ maȝan heora¹²
ma ꝥ ceamiȝan ðonne fæȝnian.¹³ ðonne hi geheoraþ þ him man
on lihp. Deah mon nu hƿone goðra¹⁴ mið ſihte heſige. ne ſceal
he na ðe ƿaþor¹⁵ to unȝemetlice fæȝnian þæſ folceſ ƿorða. Ac
þæſ he ſceal fæȝnian.¹⁶ þ hi him ſoð on ꝥecȝap. Deah he nu
þæſ fæȝniȝe þ hi hiſ naman bƿæðan. ne biþ he no þe ƿaþor¹⁷
ſƿa bƿað ſƿa¹⁸ he teohȝap.¹⁹ forþæm hi hine ne maȝon to-
bƿæðan ȝeouð ealle eorþan. þeah hi on ſumum lande mæȝen.
forþam þeah he reo²⁰ anum geheſeð. ðonne biþ he oþrum
unheſeð. þeah he on ðam lande reo mæpe. ðonne biþ he on
oþrum unmape.²¹ forþæm iſ ðæſ folceſ hliȝa ælcum men for
nauht to habbenne. forþæm hiȝ²² to ælcum men²³ ne cýmþ
be hiſ geſýphtum. ne hƿu nanum ealne ƿeȝ ne ƿuniap.²⁴
Leſenc nu æſeſt be ðam ȝebýpðum. ȝiſ hƿa þæſ gylp.²⁵ hu
idel ꝥ hu unnyt ꝥe gylp²⁶ biþ. forþam ðe ælc mon ƿat þ ealle
men of anum fæber comon ꝥ of anſe meðer. Oððe eſt be
ðæſ folceſ hliȝan ꝥ be heora heſunȝe.²⁷ ic nat²⁸ hƿæt þe ðæſ
fæȝmaþ.²⁹ ðeah ða nu ſonemæpe ſeon.³⁰ ðe folciſce men
heſiȝað. ðeah beoþ³¹ þa ſonemæppan³² ꝥ. ſihtlicpan to he-
ſiȝenne. þa ðe beoþ³³ mið cƿæftum geſýphtode.³⁴ forþam³⁵ ðe
nan mon ne biþ mið ſihte for oþreſ goðe. ne for hiſ cƿæftum
no ðý mæppa ne no ðý geheſeðra³⁶ ȝiſ he hine ſelf næfþ : .
þƿæþer ðu nu beo apý fæȝerpa for oþreſ manneſ fæȝere. biþ
men ful lýtle þý bet þeah he goðne fæber hæbbe. ȝiſ he ſelf
to nauhte ne mæȝ. forþam ic læpe þ ðu fæȝeniȝe oþerpa
manna goðeſ³⁷ ꝥ heora æþelo to þon ſƿipe þ ðu ne tilȝe ðe

¹ Cott. þa cƿæð he. ² Cott. ƿulður. ³ Cott. forþhƿi. ⁴ Cott. haten. ⁵ Cott. nan neapȝ. ⁶ Cott. forþæm. ⁷ Cott. ġelp. ⁸ Cott. micel. ⁹ Cott. ſeȝe. ¹⁰ Cott. forþhƿi. ¹¹ Bod. hine. Cott. hi. ¹² Cott. hƿora. ¹³ Cott. fæȝman. ¹⁴ Cott. goðra. ¹⁵ Cott. no þý hƿæþor. ¹⁶ Cott. fæȝnian. ¹⁷ Cott. þý hƿæþor. ¹⁸ ſƿa, deest in MS. Cott. ¹⁹ Cott. tihhað. ²⁰ Cott. ſie. ²¹ Bod. læſſe. ²² Eod. hi. Cott. he. ²³ men, deest in MS. Cott. ²⁴ Cott. punað. ²⁵ Bod. ġelpð. ²⁶ Cott. ġylp. ²⁷ Bod. heſige. ²⁸ Bod. ƿat. ²⁹ Bod. fæȝmað. ³⁰ Cott. ſien. ³¹ Cott. bioð. ³² Bod. ſonemæpan. ³³ Cott. bioð. ³⁴ Cott. geſuphtode. ³⁵ Cott. forþæm. ³⁶ Cott. heſeðra. ³⁷ Cott. goðeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ſelfum agnes. forþam¹ ðe ælces monnes god² 7 hiſ æþelo biop
ma on ðam Mobe. ðonne on þam³ flærce. Ðæt an ic pat þeah
goder⁴ on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he þeoppe⁵
pýpſa ðonne hiſ elþan þæron. 7 forþæm hiſaþ ealle⁶ mæzne
ꝥ he wolde þara betſtena ſumer ðeaper 7 hiſ cſæftaſ ƒeron : .⁷

§ II.^f Ða ſe ƒiſdom ða ðiſ ſpell aþeht⁸ hæfde. Ða ongan he
ſingan ýmbe ꝥ ilce 7 cſæþ. Ðſæt ealle men hæfðon ƒelicne
ſpuman. forþam hi ealle coman of anum fæþen 7 of anre
meden. ealle hi beoþ ƒit ƒelice acennebe. niſ ꝥ nan punðor.
forþam ðe an God iſ fæþen eallra ƒercepta. forþam he hi
ealle ƒercept 7 ealra pelt. Ðe ſelf þæne runnan leoht. 7 ðam
monan. 7 ealle tungla ƒeret. Ðe ƒercept men on eorþan. ƒe-
ƒaðenode ða ſaula 7 ðone lichoman mið hiſ þam anpealde. 7
ealle menn ƒercept emn æþele on ðæne ſpuman ƒecýnðe. Ðſt⁹
ofermodiƒe ƒe ðonne ofer ofþe men for eorþum ƒebýpðum
buton anþeoſce. nu ƒe nanne ne maƒon metan unæþelne. ac
ealle ſint emn æðele. ƒiſ ƒe ſillað þone ſpuman ſceart ƒe-
þencan. 7 ðone ſcýppenð. 7 ſiþþan eoper⁹ ælces acenneþneſſe.
Ac þa pýht æþelo bið on þam Mobe. næſ on þam flærce. ſpa
ſpa þe ær fæðon. Ac ælc mon ðe allunga unþerþeodeð bið
unþearum. forlæt hiſ ſceppenð. 7 hiſ ſpuman ſceart. 7 hiſ
æþelo. 7 ðonan pýpþ anæþelab of ꝥ he pýpþ unæþele : .

CAPUT XXXI.^h

§ I. ÐA ſe ƒiſdom ða ðiſ leop¹⁰ aſungen hæfde. þa ongan he
eft ſecƒan ſpell. 7 þuſ cſæþ. Ðſæt goder¹¹ maƒan þe ſecƒan on
þa flærchcan unþearaſ. forþam ſpa þa ſpa hi forlætcan pyle. he
ſceal ƒeþolian miccle neapaneſſe 7 maniƒe ƒearfoþu. forþam
ſeo oferſýll ſumle ſet unþearaſ. 7 ða unþearaſ habbaþ ofer-
þearſe hneoprunƒa. 7 ſeo hneoprunƒ ne beoþ na butan ſorƒe 7
buton neapaneſſe. Ðala eap hu manea abla. 7 hu micel ſap. 7
hu miccle¹² þæccan. 7 hu micle unnotneſſe ſe hæfþ. Ðe þone
ponſullan hæfþ on ðiſſe populðe. 7 hu miccle ma penƒt ðu ꝥ hi :

^a Boet. lib. ii. metrum 6 — Omne hominum genus, &c.

^b Boet. lib. iii. proſa 7. — Quid autem de corporis voluptatibus, &c.

¹ Cott. forþæm ² Cott. good ³ Cott. þæm ⁴ Cott. gooder.

⁵ Cott. þeoþe. ⁶ Bod. eallon. ⁷ Bod. ƒeþeon. ⁸ Cott. aþeht. .

⁹ Bod. et Cott. eoper. ¹⁰ Cott. leoð. ¹¹ Cott. goober. ¹² Cott. micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

reȝlon habban æfter þiſſe populbe eblean heora geeapnunga.¹
 ꝥa ꝥa ƿiſ acenþ beapn 7 þƿopaþ² micel eapfoþu. æfter þam
 ðe heo ær micelne lurt þurh teah. ƿoþ þy ic nat³ hƿæt þa
 populb lurtar mýregeþ⁴ brengeþ heora⁵ lurtgenþum. Luf nu
 hƿa⁶ cƿiþ þ̅ ƿe ƿeo⁷ geſæliz. ƿe ðe hiſ populb lurtum⁸ eallum
 fulgeþ. hƿi nýle⁹ he cƿeþan eac þ̅ ða nýtenu ƿeon geſælize.¹⁰
 ƿoþþam¹¹ ðe heora¹² ƿilla to nanum oþrum þingum niſ aþenod.
 buton to geſerneſſe 7 to ƿrænneſſe. Ðriþe geƿunfum¹³ hit biþ
 þ̅ mon ƿiſ hæbbe¹⁴ 7 beapn. Ac þeah manize beapn beoþ ge-
 ſcýneþ¹⁵ to heora¹⁶ elðſena ƿoþþýrþe. ƿoþþam þe maniz ƿiſ
 ƿelc¹⁷ ƿoþ hiþe beapne ær heo hit ƿoþþþingzan¹⁸ mæge. 7 ƿe
 leornobon eac þ̅ hƿilum gebyrþeþe ƿiþþe ungeþunelic 7 unge-
 cýnþelic ýfel. þ̅ ða beapn getreoweþon betƿuh him 7 ƿereþon
 ýmbe ðone fæþer. ge ƿurþon.¹⁹ þ̅ ƿyrre ƿæſ. ƿe geheorþon²⁰
 geo geapa on ealþum ƿellum. þ̅ ƿum ƿunu ofſloge hiſ fæþer.
 ic nat humeta. buton ƿe ƿiton þ̅ hit unmenſclic²¹ ðæþ ƿæſ.
 Ðræt ælc mon mæg ƿitan hu heſiz ƿoþz men beoþ ƿeo gemen
 hiſ beapna. ne ðearf ic ðe ðeah þ̅ ƿecgan. ƿoþþam ðu hit hæſt
 aſanþað be²² ƿe ielfum. Be þære hæfezan²³ gemenne beapna.
 cƿæþ min mægýter Ēurpider. þ̅ hƿilum gebyrþeþe ðam hearð-
 fælegum.²⁴ þ̅ him ƿære betere þæt he beapn næfþe ðonne he
 hæfþe :

§ II.¹ Ða ƿe ƿiſþom ða þiſ ƿell aþeht hæfþe. ða ongan he
 eft geþbian.²⁵ 7 þur ƿingenþe cƿæþ. Ðræt ƿe ýſela ƿilla un-
 rihtþæmeþeþ geþreþð fulneah ælceſ libbenþeþ monney Mōb.
 Ðra ꝥa ƿeo beo ƿceal loſian. þonne heo hƿæt ýppunga ƿtinzþ.
 ꝥa ƿceal ælce ƿapl ƿoþreorþan æfter ðam unrihtþæmeþe.
 buton ƿe mon hpeorþe to gode :

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

¹ Cott. eapnunga.

² Cott. beapneacen ƿiſ þƿopaþð.

³ Bod. pat.

⁴ Cott. mýrger.

⁵ Cott. hiopa.

⁶ hpa, deest in MS. Cott.

⁷ Cott.

⁸ Bod. lurtar

⁹ Cott. nele.

¹⁰ Cott. netenu ƿien geſælegu.

¹¹ Cott. ƿoþþam.

¹² Cott. hiopa.

¹³ Cott. ƿýnrum.

¹⁴ Cott. habbe.

¹⁵ Cott. geſcýneþ.

¹⁶ Cott. hiopa.

¹⁷ Cott. ƿoþþpult.

¹⁸ Cott.

¹⁹ Cott. ƿurþon.

²⁰ Cott. heþdon.

²¹ Cott. unmen-

²² Cott. mýrger.

²³ Bod. aſunden bi.

²⁴ Cott. hifezan.

²⁵ Bod. geþbian.

²⁶ Bod. geþbian.

thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

✓ § II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.^k

§ I. ÐA se ƿiſdom Ða ƿiſ leoþ aſungen hæfde. Ða ongan he eft ſpellſan¹ 7 Ðuſ cƿæþ. Forþam niſ nan cƿeo ꝥ þær and-ƿearða þela amepþ 7 læt² Ða men Ðe beoþ atihce to þam ſoþum ƿerælpum. 7 he nænne ne mæg ƿebſungan³ þær he him gehet. ꝥ iſ æt Ðam hehrtan ƿode.⁴ Ac ic Ðe mæg mið ſeaum ƿorðum ƿerecegan hu manegra ƿſela Ða þelan ſint ƿerfælde. Ðræt þu Ðonne mæne mið þære ƿitſunge þær ſeoſ. nu þu hit na hu eller beſitan ne miht. buton þu hit forſtele. oððe ƿe-ƿearfe. oððe abeƿearfe. 7 þær þær hit Ðe ƿeap⁵ þonne ƿanap hit oþrum. Ðu ƿoldeſt nu beon⁶ ſonemære on ƿeoþſcipe. ac ƿiſ þu ꝥ habban ƿilt. þonne ſcealt þu oleccan ſƿiþe eapmlice and ſƿiþe eadmoðlice þam⁷ þe þe to þam ƿerfultumian mæge. Liſ þu Ðe ƿilt Ðon manegra beteran 7 ƿeoþſpan. Ðonne ſcealt þu Ðe lætan aneſ ƿſpan. þu ne iſ ꝥ Ðonne ſum Ðæl eapmþa.⁸ þæt mon ſƿa ƿæpeliçe⁹ ſeyle culþian to Ðam¹⁰ þe him ƿiſan ſeyle. Anpealdeſ þu ƿilnaſt. ac Ðu hine næfre oþroſgne ne be-ƿitſt. for ælþeodegum. 7 ƿet¹¹ ma for Ðinum aſenum monnum 7 magum.¹² Liſpeſ þu ƿiſneſt. ac þu hine ne miht habban oþroſgne. forþam Ðu ſcealt habban ſimle hƿæt hƿeƿ¹³ ƿiſe-ƿeardeſ 7 ungetereſ.¹⁴ Ðu ƿoldeſt nu bƿucan ungetetlice ƿrænneſte. ac Ðe ƿillaþ Ðonne ſoþrean Loðeſ¹⁵ ƿeoƿaſ. forþam þe þin ƿerfe¹⁶ flæſc haſaþ þin anpealb. na læſ þu hiſ. þu mæg mon eapmlicor ƿebæron. þonne mon hine underþeode¹⁷ hiſ ƿereþan flæſce. 7 nelle hiſ ƿerſceapſpan ſaule. Ðræþeſ ge nu ſeon¹⁸ maran on eorþum lichoman Ðonne elpenð. oððe ſcƿeng-pan¹⁹ Ðonne leo oððe ſeapn. oððe ſƿiſtran þonne tiſſiſ ꝥ Ðeoſ. 7 Ðeah þu ƿære eallra monna fægſoſt on ƿlite. and þonne ƿoldeſt ƿeornlice æfter ƿiſdome ſƿſpan. oþþæt þu fullice ƿiht ongeate. Ðonne mihtert²⁰ þu ƿeoctole onƿiton ꝥ ealle Ða

^k Boet. lib iii prosa 8.—Nihil igitur dubium est, &c.

¹ Cott. ſpellhan. ² Cott. mynð 7 læt. ³ Cott mæge bſungan. ⁴ Cott. goode. ⁵ Bod ƿeap. ⁶ Cott. bion. ⁷ Cott þam. ⁸ Cott ƿmþa. ⁹ Cott. ƿepeliçe. ¹⁰ Cott. þam. ¹¹ Cott. ƿit. ¹² Cott. mægum. ¹³ Cott. hƿeap. ¹⁴ Cott. ungetæreſ. ¹⁵ Cott. goode Loðeſ. ¹⁶ Cott. ƿerfe. ¹⁷ Cott. underþeode. ¹⁸ Cott. ſen. ¹⁹ Bod. ſcengna. ²⁰ Cott. meahert.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mægno 7 þa cræftar. Ðe pe ær ýmbe grræcon. ne rint to riþmetanne¹ riþ ðære raple cræfta ænne. Ðræt nu riþðom iſ an anlepe cræft þære raple. 7 ðeah pe riþon ealle þ he rie² betera þonne ealle ða oppe cræftar. Ðe pe ær ýmbe grræcon : .

§ II.¹ Behealðar nu ða riðgilneſſe. 7 þa færtnenſſe. 7 ða hriððerſnerſſe riſſer heorſener. ðonne maſan ze onſiton þ he iſ ealler nauht riþ hiſ rceoppenð to metenne 7 riþ hiſ pealbenð. Ac hri ne læte ze eor þonne aſſneotan. þ ze ne riñðriuen 7 ne heſigen þ te unnýttnen iſ. þ iſ þer eorþlica pela. gpa gpa re heorſon iſ betera anð healiſra 7 færſerpa ðonne eall hiſ innunſ. buton monnum anum. gpa iſ þær monner lichoma betera 7 ðeorþýriþra ðonne ealle hiſ æhta. Ac hu miclele riñeþ pe ðonne reo rapl betere 7 ðeorþýriþne ðonne re lichoma. Aelc ſerſeaft iſ to arianne be hipe anðerſne.³ 7 riýmle riio hehſte riþiþort riþþæm⁴ iſ re goðcunða anpealð⁵ to arianne. 7 to riýñðriuanne. 7 to reorþriuanne oſer ealle⁶ opþra ſerſeafta. Ðe riute þær lichoman iſ riþſe riionðe.⁷ 7 riþſe teðne. anð riþſe anlic eorþpan bliortnum. Ðeah nu hpa reo⁸ gpa færſer. gpa gpa Alcibiadeſ re æðeling þær. ſiſ hpa biþ gpa rceapriene⁹ þ he mæze hipe ðurhſeon. gpa gpa Ariſtoteler re uðrita ræðe þæt ðeor þære. þ mihte ælc riut riurhſeon. ze tpeopa. ze riurþum riſanaſ. þæt ðeor pe hatað lox. ſiſ ðonne hpa þære gpa rceapriene þ he mihte ðone cniht ðurhſeon¹⁰ Ðe pe ær ýmbe grræcon. ðonne ne riute he him no innon¹¹ gpa færſer gpa he utan riute. þeah ðu nu hram færſer riñce. ne biþ hit no riþ riþor¹² iſpa. ac reo unſerſeaðriſner heopa eagen hi mýriþ¹³ þ hi ne maſon onſiton þ hi þe rceariþ utan. næſ innan. Ac ſerþencaþ nu riþſe zeorþnlice 7 ſerſeaðriſlice riſeap¹⁴ hpele þær riæſelican goð¹⁵ riene. 7 ða ſerælþa þe ze nu unſemetlice riſmaþ. ðonne maſon ze riſeotole onſeotan þ þær lichoman færſer 7 hiſ riſreon ða maſon beon aſeorriþeð¹⁶ mið riþreopa ðaga ſerſe. Riþþam ic þe riſce eall þ ic þe ær rihte.¹⁷ riþþam ic riolbe þe openlice ſerſeccan on ðam enðe ðiſer capitulan. þſte ealle þar anðpeariðan goð¹⁸ ne maſon ſelæſtan heopa riurienðum þ

¹ Boet. lib. iii. proſa 8.—*Respicite coeli ſpatium, &c.*

¹ Cott. metanne. ² Cott. iſ. ³ Bod. anð erſne. ⁴ riýmle riio hehſte riþiþort riþþæm, *desunt in MS. Bod.* ⁵ Cott. anpalð. ⁶ Cott. ealla. ⁷ Bod. riopende. ⁸ Cott. rie. ⁹ Cott. rceapriene. ¹⁰ Cott. riurhſion. ¹¹ Cott. innan. ¹² Cott. hriþor. ¹³ Bod. eagan hi-ameſpað. ¹⁴ Cott. riſeageað. ¹⁵ Cott. goð. ¹⁶ Cott. riſpenſo mæſ bion aſýriþeð. ¹⁷ Cott. riæhte. ¹⁸ Cott. goð.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth, whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehataþ. ꝥ iꝥ ꝥ hehȳte ȳoð¹ ꝥ hi him gehataþ. Deah hi nu ȳezabeȳigen ealle þaȳ anbepaȳðan ȳoð.² nabbap hi no ðe paþop fullȳemod ȳoð³ on þam. ne hi ne maȳon ȳeðon heopa luȳenðap ȳpa peȳiȳe ȳpa ȳpa hi polðon :

§ III.^m Ða ȳe ȳiȳðom ða þiȳ ȳpell apeht hæȳðe. þa onȳan he eȳt ȳiððigen. ȳ þuȳ ȳinȳenðe cȳæþ. Eala þa. hu heȳȳ ȳ hu ȳȳe-
cenðlic ꝥ ðȳȳȳ iȳ ðe ða eapman men ȳeðpelaȳ ȳ alaȳ of þam
ȳihtan peȳe. ȳe peȳ iȳ Loð. Ðȳæþeȳ ȳe nu ȳecan ȳoð on
cȳeopum. ic paȳ ðeah ꝥ ȳe hit þæȳ ne ȳecaȳ. ne ȳinðe ȳe hit
no. ȳopþam ðe ealle men ȳiton ꝥ hit þæȳ ne peaxȳ. ðe ma þe
ȳimmaȳ peaxap on ȳinȳeapðum. Ðȳæþeȳ ȳe nu ȳettaȳ eopeȳ
netȳ on ða hehȳtan ðune. ðonne ȳe ȳiȳcian ȳillaȳ. ic paȳ ðeah
ꝥ ȳe hit þæȳ ne ȳettaȳ. Ðȳæþeȳ ȳe nu eopeȳ hunðap anb
eopeȳ net ut on ða ȳæ læðon. ðonne ȳe hunȳian ȳillaȳ. ic ȳene
þeah ꝥ ȳe hi ðonne ȳettaȳ up on ðunum. ȳ innon ȳuðum.
Ðæt ꝥ iȳ ȳunðoplic þæt ȳeopȳfulle men ȳiton ꝥ hi ȳeulon
ȳecan be ȳæ paȳope. ȳ be æa ofȳum æȳþeȳ ȳe hȳte ȳimmaȳ.
ȳe peabe. ȳ æȳeȳ cȳȳneȳ ȳimcȳȳ. ȳ hi ȳiton eac on hȳelcum
ȳæteȳum ȳ on æȳhȳelcȳa ea muȳum hi ȳeulun ȳecan ȳiȳcaȳ. ȳ
ealne þiȳne anbepaȳðan þelan hi ȳiton hȳæȳ hi ȳecan ȳeulun. ȳ
þone ȳȳiðe unapȳotenlice ȳecaȳ. Ac hit iȳ ȳȳiðe eapȳlic ðinȳ
ꝥ ða ðȳȳegan men ȳint æȳeȳ ðomeȳ ȳpa blindȳ. ꝥ hi nȳton
hȳæȳ ða ȳoþan ȳeȳælȳa ȳint ȳehȳððe. ne ȳuȳum nane luȳȳ-
bæȳneȳȳe nabbap hi to ȳecanne. ac þenaȳ ꝥ hi mæȳon on
þiȳum lænan ȳ on ðiȳum ðeabðicȳum ðinȳum ȳinðan ða ȳoþan
ȳeȳælȳa. ꝥ iȳ Loð. Ic nat nu hu ic mæȳe heopa ðȳȳȳ eall ȳpa
ȳȳeotole apeccan ȳ ȳpa ȳȳiðe ȳetælan ȳpa ic polðe. ȳopþam hi
ȳint eapȳman ȳ ðȳȳȳȳan ȳ unȳeȳælȳȳȳan ðonne ic hit apecan
mæȳe. ȳelan ȳ peopȳȳcȳpeȳ hi ȳillaȳap. ȳ ðonne hi hine habbaȳ.
ðonne þenað hi ȳpa unȳeȳiȳfulle þæt hi habban ða ȳoþan ȳe-
ȳælȳa :

CAPUT XXXIII.ⁿ

§ I. LENOL ic ðe hæbbe nu ȳeȳeht⁴ ȳmbe þa anlicneȳȳa ȳ
ȳmbe ða ȳceaðȳa þæȳe ȳoþan ȳeȳælȳe. Ac ȳiȳ þu nu ȳȳeotole
ȳecnaȳan miht ða anlicneȳȳa þæȳe ȳoþan ȳeȳælȳe. ðonne ȳiȳþan

^m Boet lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. ȳoðð. ² Cott. ȳoðð. ³ Cott. ȳoðð. ⁴ Cott. ȳeȳeahȳ.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

if þearf þ̅ ic þe hi ſelfe geſece.¹ Ða andſp̅r̅nbe ic 7 cƿæþ. Nu ic onzite openlice þætte ælcer ƿode² zenog niſ on ði um populb ƿelan. ne æltæpe anpealb niſ on nanum populb riçe. ne 7e roþa ƿeopþſcipe niſ on ðiſſe populbe. ne þa mæſtan mæriþa ne ſint on þiſſe populb ƿiſpe. ne 7eo hehſte bliſ niſ on þam plæſchicum luſtum. Ða andſp̅r̅nebe 7e ƿiſdom 7 cƿæþ. Ðræþer þu nu fullice onzite forþþi hit þonne ſƿa 7eo.³ Ða andſp̅r̅nebe ic 7 cƿæþ. Ðeah ic hiſ nu hƿæt hƿeƿ⁴ onzite. ic polbe ðeah hit fullicor 7 openlicor of ðe onzitan. Ða andſp̅r̅nobe 7e ƿiſdom 7 cƿæþ. Lenog ſpeotol hit iſ þætte ƿob⁵ iſ anpealb 7 unto-ðæliðlic. þeah hine ðyriƿe men on manig ðælan.⁶ ðonne hi ðpeligenbe⁷ recap þ̅ hehſte ƿob on ða ſampan⁸ ƿeſceapta. Ðræþer þu nu ƿene þ̅ 7e nahter⁹ mapan ne ðurfe. 7e ðe mæſtne anpealb hæfþ þiſſe populbe Ða andſp̅r̅nebe ic eft 7 cƿæþ. Ne ſecge ic no þ̅ he nahter¹⁰ mapan ne ðurfe. forþam ic ƿæt þ̅ nan niſ ſƿa¹¹ ƿeliƿ þ̅ he ſumer eacan ne þurfe. Ða andſp̅r̅nobe 7e ƿiſdom and cƿæþ. Lenog riht ðu reƿt. ðeah hƿa anpealb hæbbe. ƿiſ oþer hæfþ mapan. beþearf 7e unſcƿengra þæſ ſcƿengran ſultumer. Ða cƿæþ ic. Eall hit iſ ſƿa ðu reƿt. Ða cƿæþ 7e ƿiſdom. Ðeah mon nu anpealb 7 zenýht to tƿæm þingum nemne. ðeah hit iſ an. Ða cƿæþ ic. Sƿa me ðincþ. Ða he cƿæþ. ƿenſt þu nu þ̅ 7e anpealb 7 þ̅ zeniht 7eo¹² to for-7eonne. oððe eft ſƿiþor to ƿeopþianne ðonne oþre ƿob.¹³ Ða cƿæþ ic. Ne mæƿ nænne mon þæſ tƿeoƿan þ̅ te anpealb 7 zeniht iſ to ƿeopþianne. Ða cƿæþ he. Uton nu. ƿiſ þe ſƿa þince. ƿeacan¹⁴ þone anpealb 7 þ̅ zeniht. ðon þær ƿeopþſcipe to. 7 ƿeſeacan þonne þa þneo to anum. Ða andſp̅r̅nobe ic and cƿæþ. Uton þæſ forþam hit iſ roþ. Ða cƿæþ he. Ðræþer þe þonne þince unpeopþ 7 unmæſlic 7eo ƿeƿaðerung ðara þneoþa þinga. ðonne þa þneo biþ to anum ƿeðon. oþpe hƿæþer hit ðe eft þince eallþa þinga ƿeopþlicort 7 mæſlicort. ƿiſ þu ænigne mon cuþert ðara þe hæfþe ælcer þinge¹⁵ anpealb. 7 ælcne ƿeopþſcipe hæfþe. ſƿa forþ þ̅ he na mapan ne þorfe. ƿeþenc nu hu ƿeopþlic 7 hu fornemæſlic ðe polbe 7e mon þincan. and ðeah he nu þa þneo hæfþe. ƿiſ he næpe hliƿeadiƿ.¹⁶ ðonne ƿæpe him

¹ Cott. geſeace² Cott. ƿodeþ.³ Cott. 7e.⁴ Cott. hƿuſa.⁵ Bod. et Cott. Lob.⁶ Cott. toðælan.⁷ Cott. ðpolienbe.⁸ Cott.

ſampan.

⁹ Cott. nahter.¹⁰ Cott. nahter.¹¹ Cott. þæſ.¹² Cott.

7e.

¹³ Cott. oðru ƿob.¹⁴ Cott. ecan.¹⁵ Cott. þinceſ.¹⁶ Bod.

hliſ ƿeadiƿ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

deah gumeſ peopðſcipeſ pana. Ða cƿæþ ic. Ne mæz ic þæſ opracan. Ða cƿæþ he. Ðu ne iſ þ̅ ðonne zenoz gƿeotol. þ̅ pe i culon ðon ða hlſreabizneſſe to ðam þrum. 7 ðon þa feopeſ to anum. Ða cƿæþ ic. Ðæt iſ cŷn. Ða cƿæþ he. Ðƿæþeſ þu nu pene þ̅ pe auht blipe ſie ðe ealle þaſ feopeſ hæfþ. ſſte beoþ ſeo bliſ. 7 mæz ðon eall þ̅ þ̅ he ƿile. and naner ðmgeſ mapan ne beþeaſþ¹ ðonne he hæfþ. Ða cƿæþ ic. Ne mæz ic næſſe zefencan ziſ he ſſelc ƿæſe. 7 þ̅ eall hæfðe. hƿonon him æniſ unſioteſ cuman ſceolbe. Ða cƿæþ he. Ðƿa þeah iſ to zefencenne. þ̅ þa ſiſ þinſ ðe pe æſ ſmbe ſſpæcon. þeah hi tonemðe ſeon² mið ƿorðum. þ̅ hiſ iſ eall an ðinſ. ðonne hi zegaderioðe beoþ. þ̅ iſ anſealð. 7 zenſht. 7 ſoſe mæſneſ. 7 peopðſcipe. 7 bliſ :.

§ II.^o Ða ſiſ ðinſ. ðonne hi ealle zegaderioðe beoð. ðonne. biþ þ̅ God. ſoſþam ða ſiſ ealle nan menniſc man ſullice habban ne mæz ða hſile ðe he on þ̅ſſe ƿopulðe biþ. Ac þonne ða ſiſ þinſ. ſſa pe æſ cƿædon. ealle³ zegaderioðe beoþ.⁴ ðonne beoþ hiſ eall an ðinſ. 7 þ̅ an þinſ biþ God. 7 he biþ anſealð unto-ðæleð. þeah hi æſ on manſ tonemneð ƿæſe. Ða anðſƿopioðe ic 7 cƿæþ. Ðiſeſ ic eom ealleſ zefara. Ða cƿæþ he. Ðeah nu God anſealð ſeo⁵ and untoðæleð. ſſa ſſa he iſ. ſe menniſca zedſola hine toðælþ on moniſ mið heoſa unniſttum ƿorðum. AElc mon tiohhap him þ̅ to ſeleſtum zoode ðæt þ̅ he⁶ ſſiſoſt luſaþ. ðonne luſaþ ſum þæt. ſum elleſ hƿæt. þ̅ biþ þonne hiſ zoð þ̅ he þæſ ſſiſoſt luſaþ. ðonne hi ðonne heoſa zoð on ſſa manize⁷ ðælaſ toðælaþ. ðonne metaþ hi nauþeſ ne zoð ſelſne. ne þone ðæl zoðeſ ðe hi ſſiſoſ luſaþ. ðonne hi hine ſelſne ðon ealne ætzaðene. nabbap ðonne nauþeſ ne hine ealne. ne ðone ðæl ðe hi þæſ of ðýðon. For ði ne ſint ælc mon þ̅ he ſecþ. ſoſ ðý he hiſ on ſiht ne ſecþ. ze ſecaþ þæſ ze ſinðan ne maſan. ðonne ze ſecaþ eall zoð on anum zoðe.⁸ Ða cƿæþ ic. Ðæt iſ ſoſ. Ða cƿæþ he. Ðonne ſe mon ƿæbla biþ. ne ƿillnaþ he naner anſealðeſ. ac ƿillaþ⁹ ƿelan. 7 ſliþ ða ƿæble. Ne ſſinçþ he nauht æſteſ ðam¹⁰ hu he ſoſemæſoſt ſeo.¹¹ ne nan mon eac ne bezit þæt he æſteſ ne ſſinçþ.¹² he ðonne ſſinçþ ealle¹³

^o Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

¹ Cott. beaſþ. ² Cott. ſien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ſie. ⁶ Cott. zefæleſtum þ̅ þ̅ he. ⁷ Cott. moniſe. ⁸ Cott. zoode on anum zoode. ⁹ Cott. he ƿillað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie. ¹² Cott. ƿinð. ¹³ Cott. ƿinð ealla.

theless be to him a deficiency of some dignity. Then said I : I cannot deny it. Then said he : Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one ? Then said I : That is proper. Then said he : Dost thou think that he is blithe who has all these four ? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses ? Then said I : I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he : But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God : and he is single and undivided, though they before were, in many, separately named. Then answered I, and said : Of all this I approve. Then said he : Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I : That is true. Then said he : When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious ; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his populs æfter þam¹ pelan. and forlæt manigne populs lurt
 riþ þam² ðe he þone pelan begite ⁊ gehealde. forþam³ þe his
 hine lýrt ofer ealle oþre⁴ ðing. Líf he hine ðonne begit. ðonne
 þyncþ him ꝥ he næbbe genog. buton he hæbbe eac anpealb⁵
 þær to. forþam⁶ þe him þincþ ꝥ he ne mæge ðone pelan buton
 anpealbe⁷ gehealdan. Ne him eac næfre genog ne þincþ ær he
 hæbbe eall ꝥ hine lýrt. forþam⁸ ðe ðone pelan⁹ lýrt anpealber.¹⁰
 ⁊ ðone anpealbe¹¹ lýrt peorþricepe. ⁊ þone peorþricepe lýrt
 mærla. Siððan he þær pelan full biþ. þonne þincþ him ꝥ he
 hæbbe ælcne willan. gif he hæbbe anpealb. ⁊ gesealp¹² eallne
 ðone pelan æfter ðam anpealbe. buton he hine mid læjran
 begitan mæge. ⁊ forlæt ælcne oþerne peorþricepe riþ ðam þe
 he mæge to þam anpealbe cuman. ⁊ ðonne gesealþ¹³ oft. þonne
 he eall riþ anpealbe gesealb hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ
 nauþer ne ðone anpealb. ne eac ꝥ þæt he riþ seald. ac riþþ
 ðonne swa eapm ꝥ he næfþ swiþon¹⁴ þa neod þearfe ane. ꝥ is
 riht. ⁊ swa. wilnaþ ðeah þonne þære neaðþearfe. næs ðæs an-
 pealder. Fe swæcon ær be ðam sw gesealum. ꝥ is wela. ⁊
 anpealb. ⁊ peorþricepe. ⁊ swemærla. ⁊ willa. Nu hæbbe we ge-
 seah¹⁵ be pelan. ⁊ be anpealbe. and ꝥ ilce we mazon weccan be
 þam swum þe we unseah¹⁶ habbaþ. ꝥ is peorþricepe. ⁊ swem-
 ærla. ⁊ willa. Ðar¹⁷ sweo swing. ⁊ ða swa.¹⁸ ðe we ær nemdon.
 seah swa wene¹⁹ ꝥ he on heora anra hwylcum mæge habban
 fulle²⁰ gesealpa. ne byþ hit no ðý hwaþor swa. ðeah hi his
 wilnigen. buton hi þa sw ealle habban. Ða andsworode ic ⁊
 cwæþ. Swæt seculon we ðonne don. nu sw cwiþ ꝥ we ne mazon
 on ðæra²¹ anra hwylcum ꝥ hehte god²² habban and ða fullan
 gesealpa. ne we hwar ne wenaþ ꝥ ure anra hwelc ða sw ealle
 ætweðere begite. Ða andsworode he ⁊ cwæþ. Líf swa wilnaþ ꝥ
 he ða sw ealle hæbbe. ðonne wilnaþ he swa hehteana gesealpa.
 Ac he ne mæg ða fulllice begitan on swre worulde. forþam
 ðeah he ealle ða sw gesealpa begite. ðonne ne biþ hit ðeah ꝥ
 hehte god.²³ ne ða seleftan gesealpa. forþam he ne beoþ ece.
 Ða andsworode ic ⁊ cwæþ Nu ic onzite genog sweotole ꝥ ða
 seleftan gesealpa ne sind on swre worulde. Ða cwæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. forþæm ⁴ Cott. eal oþru.
⁵ anpealb. eac, deest in MS. Cott. ⁶ Cott. forþæm ⁷ Cott. an-
 palbe. ⁸ Cott. forþon. ⁹ Cott. pelegan. ¹⁰ Cott. anpalder. ¹¹ Cott.
 anpalbe. ¹² Cott. geseald. ¹³ Cott. gebryceð. ¹⁴ swiþum. ¹⁵ Cott.
 geseah. ¹⁶ Cott. unseah. ¹⁷ Cott. Ða. ¹⁸ Cott. sw. ¹⁹ Bod.
 swæ. ²⁰ Cott. fulla. ²¹ Bod. þære. ²² Cott. god. ²³ Cott.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnðan life gpyrian æfter ðam roþum gærlpum. ne þæg þenan þ he hep mæge goð¹ zenog pnan. Ða cwear ic. Soþ ðu gegit :

• § III.^p Ða cwear he. Ic pene nu þ ic ðe habbe zenog gærlþ ymbe þa learan gærlþa. Ac ic polde nu þ ðu penberþ þin ingeþanc fram þam learan gærlpum. þonne ongitst þu gwiþe riæpe² ða roþan gærlþa þe ic þe ær gehet þ ic ðe eorpan polde. Ða cwear ic. Ge furþum ða ðyrige³ men ongitap þatte fulla gærlþa rint. ðeah he þær ne rien þær he heora penap. Ðu me gehete nu lytle ær þ þu hi polberst me zetæcan. Ac þæg me ðinceþ þ þ beo geo roþe 7 geo fullgremede gærlþ. ðe mæg ælcum hiwe folgera fellan þurhþunigenðne pelan.⁴ 7 ecne anreald. 7 ringalne reorþricepe. 7 ece mæriþe.⁵ 7 fulle genyht. ge furþum þ ic cwepe ge geo roþe gærlþ ðe an þissa riæ mæg⁶ fulllice forgiþan. þorþam ðe on ælcum anum hi rint ealle. þorþam ic secge þag porð ðe. for þy ic wille þ þu wite þ ge cwide gwiþe fæst 7 on minum wode. gwa fæst þ hi me nan man geþreliþan⁶ ne mæg. Ða cwear he. Gala cniht. hwear⁷ þu earst gærlig þ þu hit gwa ongiten hæfst. Ac ic polde þ rit gpyredon git æfter ðam þe þe wana 7. Ða cwear ic. Hwear 7 þ þonne. Ða cwear he. Fenst þu hwæþer ænig þissa anbearnðana goða þe mæge fellan fulle gærlþa. Ða andgyrroþe ic. 7 cwear. Nat ic nan puht on þy anbearnðan life þe gwelc gwan mæge. Ða cwear he. Ðag anbearnðan goð⁸ rint anlicne gwa ðæg ecan goðer.⁹ næg full goð.¹⁰ þorþam hi ne magon roþ goð¹¹ 7 full goð¹² forgiþan heora folgerum. Ða cwear ic. Ic eom zenog wel gæwara ðæg þe þu fægst. Ða cwear he. Nu þu ðonne wast hwear ða learan gærlþa rint. and hwear þa roþan gærlþa rint. nu ic polde þ þu leornoberst hu þu mihterst becuman to ðam roþum gærlpum. Ða cwear ic. Þu ne gehete þu me gefyrn ær þ þu hit polberst me zetæcan. 7 me lyfte nu þ gwiþe georne gehewian.¹³ Ða cwear he. Hwear geolon þe nu bon to þam¹⁴ þ þe mægdon cumon to ðam roþum gærlpum. Hwear þe geolon biððan ðone goðcundan fultum. ægþer ge on læsttan. ge on maran. gwa gwa ure uprita fæde Plato. Ða cwear ic. Ic pene þ þe geolon biððan ðone fæder eallra þinga. þorþam ge ðe hne

^p Boet. lib. iii. prosa 9 —Habes igitur, inquit, et formam, &c.

¹ Cott. ær mæge goð ² Cott hwear. ³ Cott ðyregan ⁴ þurhþunigenðne pelan, desunt in MS. Bod ⁵ Cott. mæriþa. ⁶ Cott. geþrelian ⁷ Cott. þy. ⁸ Cott goð. ⁹ Cott. goðer. ¹⁰ Cott. goð. ¹¹ Cott. goð. ¹² Cott. goð. ¹³ Cott. geheran. ¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

bibban nýle. ðonne ne gemet he hine. ne furþon¹ rihtne peg
riþ hiſ ne aſeðað. Ða cƿæþ he. Spiþe riht² ðu reſiſt. and
onſan þa riſtan and ðuſ cƿæþ.

§ IV.^a Eala Driȝhten. hu micel ȝ hu punðerlic þu earþ. ðu
þe ealle þine ȝerceafta. ȝeſepenlice ȝ eac unȝeſepenlice. pun
ðerlice ȝerceoþe ȝ ȝerceaþriſlice heopa ƿeltiſt. ðu þe tida fram
miððaneapðeſ ſiuman oþ ðone ende endebyrdlice ȝeſetteſt.
ſƿa þ̅ te hi æȝþeſ ȝe forð ſaþað. ȝe eſtcumaþ. þu þe ealle ða
unſtillan ȝerceafta to þinum ƿillan aſtȳpaſt. ȝ ðu ſelf ſimle
ſtille and unapenðeblic ðurhpunaſt. forþamþe nan mihtizna þe
niſ. ne nan þin ȝelica. ne þe nan neobðearf ne lærðe to
ſƿicanne þ̅ þ̅ ðu ƿorhteſt. ac mið þinum azenum ƿillan. ȝ mið
þinum azenum anpealðe þu ealle ðinȝ ȝeƿorhteſt. ðeah ðu
heopa nanef ne beþorſte. Spiþe punðerlic iſ þ̅ ȝecȳnð þineſ.
ȝoðeſ. forþamþe hiſ iſ eall an. ðu ȝ ðin ȝoðneſ. þ̅ ȝoð na uton
cumen to þe. ac hiſ iſ ðin azen. ac eall þ̅ þe ȝoðeſ habbaþ on
þiſſe ƿorulðe. þ̅ uſ iſ uton cumen. þ̅ iſ from þe. næſt þu
nanne andan to nanum þinȝe. forþamþe nan cƿæftizna iſ
ðonne þu. ne nan þin ȝelica. forþam þu ealle ȝoð mið þineſ
aneſ ȝeþeahte ȝeþohteſt ȝ ȝeƿorhteſt. Ne byrnðe þe nan man.
forþam ðe nan ær þe næſ. þaia þe auht oððe nauht ƿorhte.
Ac þu ealle þinȝ ȝeƿorhteſt ſiþe ȝoðe ȝ ſiþe fæȝene. ȝ þu ſelf
eariþ þ̅ hehȝte ȝoð ȝ þ̅ fæȝeſte. ſƿa ſƿa þu ſelf ȝeþohteſt. þu
ȝeƿorhteſt þiſne miððan ȝearð. ȝ hiſ ƿeſt ſƿa ſƿa ðu ƿilt. ȝ þu
ſelf ðæliſt eall ȝoð ſƿa ſƿa ðu ƿilt. ȝ ealle ȝerceafta þu ȝe
rceoþe hu ȝelice. ȝ eac on ſumum þinȝum unȝelice. ðeah þu
ða ealle ȝerceafta ane naman ȝenemðe. ealle þu nemðeſt to
ȝæðeþe and hete ƿorulð. ȝ þeah ðone anne noman ðu toðælðeſt
on feoþer ȝerceafta. an þæra iſ eoþþe. oþeſ ƿæteſ. þriððe
lȝſt. feoþþe ſƿi. ælcum þaia ðu ȝeſetteſt hiſ aȝene ſunðe
rtoþe. ȝ þeah ælc iſ riþ oþre ȝenemneð. ȝ ſiþſumlice ȝebunðen
mið þinum bebode. ſƿa þ̅ heopia nan oþreſ meapce ne oſeþeode.
ȝ ſe cȳle ȝeþƿoroðe riþ ða hæto. ȝ þ̅ ƿæt riþ ðam ðriȝum.
eoþþan ȝecȳnð ȝ ƿæteſeſ iſ cealð. ſie eoþþ iſ ðriȝȝe ȝ cealð. ȝ
þ̅ ƿæteſ ƿæt ȝ cealð ſie lȝſt ðonne iſ ȝenemneð þ̅ hio iſ
æȝþeſ ȝe cealð. ȝe ƿæt. ȝe ƿearm. niſ hiſ nan punðeſ. for
þamþe hio iſ ȝerceaþen on þam miðle betƿux ðæne ðriȝȝan ȝ
þæne cealðan eoþþan. ȝ þam hatan ſƿe. þ̅ ſƿi iſ ȝſemeſt oþeſ
eallum þiſſum ƿorulð ȝerceaftum. ſunðerlic iſ þ̅ þin ȝeþeaht.

^a Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

¹ Cott. fuþþum.

² Cott. rihte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is neither cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

ꝥ ꝑu hæfſt ægþer geþon. ge ða geſceafta gemæppode betpux
 him. ge eac gemenzge. ꝑa ðuſgan eorþan ꝥ ða cealban unþer
 ꝑam cealban wætere ꝥ ꝥ wætan. ꝥ ꝥæt hneſce ꝥ flopenbe wæter
 hæbbe floſ on wæne wætan eorðan forþamþe hit ne mæg on
 him ſelfum geſtanban. Ac ſeo eorþe hit helt ꝥ be ſumum
 bæle ſpilge. ꝥ for þam gýpe heo biþ gelehƿ ꝥ heo gneþ ꝥ bledþ
 and ſeſtmaſ brungþ. forþam gif ꝥ wæter hi ne geppænde. ðonne
 ðrugeode heo ꝥ wunde tobruſen mid þam wunde ſwa ſwa duſt oððe
 aſe. ne mihte nanpuht libbenþer ðære eorþan brucan. ne wæſ
 wætereſ. ne on nauþrum earðigan for cile. gif þu hi hwæt
 hpeguninga wíþ ſýr ne gemenzgeſt. Fundorlice cræfte þu hit
 hæfſt geſceapen ꝥ ꝥ ſýr ne forbærnþ ꝥ wæter ꝥ ða eorþan.
 nu hit gemenzge iſ wíþ ægþer. ne eſt ꝥ wæter and ſeo eorþe
 eallunga ne aþwæceþ ꝥ ſýr. wæſ wætereſ agnu cýp iſ on eorþan.
 ꝥ eac on lýfte. ꝥ eſt buſan þam wode. ac ðæſ fýreſ agen
 gebe iſ oſer eallum worulde geſceaftum geſeþenlicum. ꝥ weah
 hit iſ gemenzge wíþ ealle geſceafta. ꝥ weah ne mæg nane wara
 geſceafta eallunga oſcuman. forþamþe hit næfþ leaſe ðæſ
 ælmihtigan. wo eorþe ðonne iſ hefigne ꝥ ſicceþe þonne oþra
 geſceafta. forþam heo iſ woþor ðonne ænig oþru geſceaft
 buton þam wode. forþam ſe wodor hine hæfþ ælce bæg
 utane. weah he hwe naper ne genealæce. on ælcere tope he
 iſ hwe emn neah. ge uſan. ge neorþon. ælc ðara geſceafta. þe
 ſe gefýrn ær ymbe ſpæcon. hæfþ hiſ agenne earþ on fund-
 ron. ꝥ weah iſ ælc wíþ oþer gemenzge. forþamþe nan ðara ge-
 ſceafta ne mæg bion buton oþerne. weah heo unſeotol ſe on
 ðære oþerne. ſwa ſwa nu wæter ꝥ eorþe ſint wíþe earfoþe to
 geſeonne oððe to ongiſtonne dýgum monnum on fýne. ꝥ ſwa
 weah hi ſint wæſ wíþ gemenzge. ſwa iſ eac wæſ fýr on ðam
 ſtanum ꝥ on þam wætere. wíþe earfoþ hape. ac hit iſ weah
 wara. Du gebunde ꝥ fýr mid wíþe unabundenlicum pacentum.
 ꝥ hit ne mæg cuman to hiſ agenum earþe. ꝥ iſ to þam wæſtan
 fýne ðe oſer uſ iſ wíþe hit forlæte wa eorþan. ꝥ ealle oþre
 geſceafta aſpindaþ for ungemetlicum cýle. gif hit eallunga
 from geſte. Du geſtaþolabeſt eorþan wíþe fundorlice ꝥ
 wæſlice ꝥ heo ne helt on nane heaſe. ne on nanum eorþlic
 þinge ne ſtent. ne nanpuht eorþliceſ hi ne healt. ꝥ heo ne ſige.
 ꝥ niſ hwe ðonne eþne to ſeallanne of ðune ðonne up. Du eac
 wa wíþealban ſapla on geppærum limum ſcýneſt. ſwa ꝥ wæſe

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

farle þý læsse ne býþ on ðam læstan ringre. ðe on eallum þam
 lichoman. for ði ic cræþ þ̅ ȝio farul sære þ̅iuofeald. forþam þe
 upritan secgaþ þ̅ hio hæbbe ð̅rio gecýnb. an ðana gecýnba ȝ þ̅
 heo biþ wilnigenbe. oþer þ̅ hio biþ ȝrienenbe. þ̅riðbe sæt hio biþ
 gefceabþ̅. t̅ra ðana gecýnbu habbaþ netenu. ȝra same ȝra men.
 oþer ðana ȝ wilnung. oþer ȝ ȝring. ac ȝe mon ana hæfþ ge-
 fceabþ̅iŋeŋe. nalleŋ nan oðru gefceaft. forþi he hæfþ oþer-
 þungen ealle ða eorþlican gefceafta mið ȝeŋeahte ȝ mið anb-
 gite. forþam ȝeo gefceabþ̅iŋeŋe ȝceal pealdan æȝþer ȝe ðære
 wilnunga ȝe þæŋ ȝ̅riŋeŋ. forþam hio ȝ ȝ̅nðerlic cræft ðære
 farle. ðra þu gefceope ða farle þ̅ hio ȝceolbe ealne peȝ hpeari-
 ŋian on hire relŋe.¹ ȝra ȝra eall þeŋ noðor hpeŋŋ. oððe ȝra ȝra
 hpeol onhpeŋŋ. ȝmeaȝenbe ȝmb hire ȝceoppenb. oððe ȝmbe hi
 relŋe. oððe ȝmbe ðaŋ eorþlican gefceafta. ðonne hio þonne
 ȝmbe hire ȝcuppenb ȝmeaþ. ðonne bið hio oþer hire relŋe. ac
 þonne hio ȝmbe hi relŋe ȝmeað. þonne biþ hio on hire relŋe.
 anb unðer hire relŋe hio biþ þonne. ðonne heo luraþ þaŋ
 eorþlican þing. ȝ ðana punðraþ. Ðæt þu Ðrihten forȝeafe
 þam farlum eapb on hiofonum. ȝ him þæŋ ȝiŋt peorþlice ȝifa.
 ælceŋe be hire ȝeeapnunga. ȝ ȝeþeŋt þ̅ he ȝcinaþ ȝiþe beorhte.
 ȝ ðeah ȝiþe miŋtlice biŋhtu. ȝme beorhton. ȝme unb̅iŋhtor.
 ȝra ȝra ȝceorpan. ælc be hiŋ ȝeeapnunga. Ðæt þu Ðrihten ȝe-
 zæþeŋt ða hiofonlicon farla ȝ ða eorþlican lichoman. ȝ hi on
 ðiŋe poŋulbe ȝemenȝeŋt. ȝra ȝra hi ȝrom ðe hiðer comon. ȝra
 hi eac to ðe hionan funðiaþ. Ðu ȝylþeŋt þaŋ eorþan mið miŋt-
 licum cȝ̅nrienum netena. ȝ hi ȝiþþan aȝeope miŋtlicum sæðe
 t̅neopa ȝ p̅ŋta. Forȝiŋ nu Ðrihten upum Moðum þ̅ hi moton
 to þe aŋcȝan þurh ðaŋ eapfoþu þiŋte poŋulbe. ȝ of þiŋum bi-
 reȝum to þe cuman. ȝ openum eazum uper Moðeŋ þe moten
 ȝeȝeon ðone æþelan æþelm ealna ȝoba. þ̅ eap̅ Ðu. Forȝiŋ up
 ðonne hale eazan uper Moðeŋ. þ̅ þe hi þonne moton aŋeŋtman
 on þe. ȝ toþriŋ þone miŋt ðe nu hanȝaþ beforan uper Moðeŋ
 eazum. ȝ onliht þa eazan mið ðinum leohte. forþam þu eap̅
 ȝio biŋhtu þæŋ ȝoþan leohteŋ. ȝ þu eap̅ ȝeo ȝeŋte þæŋt ȝoþ-
 fæŋt̅ra. anb þu ȝeþeŋt þ̅ hi þe ȝeȝeoþ. þu eap̅ ealna þinga
 ȝuma ȝ enbe. Ðu biŋht ealle þing buton ȝeŋince. Ðu eap̅
 æȝþer ȝe peȝ. ȝe labþeoŋ. ȝeo ȝio ȝtoþ þe ȝe peȝ to liȝþ. þe ealle
 men to funðiaþ:

¹ Bod. et Cott. relŋe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deservings: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledst this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.

§ I. ÐA se Fyrðom þa þy leof aub þy gebeb arungen hæfðe. þa ongan he eft spellan and þy cƿæþ. Ic þene þæt hit se nu ærfeƿ þearf. ꝥ ic þe geƿeccc hƿær ꝥ hehƿte ƿob is. nu ic þe ær hæfðe ƿehte¹ hƿæt ic ƿær. oððe hƿylc ꝥ mebeƿe ƿob ƿær. hƿylc ꝥ iƿmebeƿe. ac² aneƿ þinƿer ic ðe ƿolbe ærfeƿ acƿian.³ Ðreþer þu þene ꝥ æniz ðing on þiƿre ƿuulðe ƿa ƿob se ꝥ hit ðe mæge ƿuƿƿian fulle ƿeƿælþa. ðy⁴ ic þe acƿige þy ic nolbe ꝥ unc beƿrice æneƿ leaƿ anlicneƿ ƿor ƿoþa ƿeƿælþa. ƿor þy nan nuon ne mæg oþþaƿan ꝥ ium ƿob ne se ꝥ hehƿte. ƿa ƿa ium micul æƿelm ƿ ðior ƿ iƿuon manize bƿocaf ƿ ƿiþan⁵ of. ƿor ðy mon cƿiþ be iumum ƿobe ꝥ hit ne se full ƿob. ƿorþam lum biþ hƿær hƿeƿ⁶ ƿana. and þeah ne biþ eallor butan. ƿorþam ælc þing ƿiþ to nauhte ƿif hit nauht ƿobeƿ on lum næƿþ. be þy þu miht onƿitan ꝥ of þam mæƿtan ƿobe cumaf ða læƿan ƿob. næƿ of þam læƿan þæt mæƿte. ðe⁷ ma þe ƿeo ea mæg ƿeoþan to æƿelme. ac se æƿelm mæg ƿeoþan to ea. and ðeah ƿeo ea cƿið eft to þam æƿelme. ƿa cƿið ælc ƿob of Lobe. and eft to him. and he is þæt fulle ƿob. ƿ ꝥ fullƿiemebe. ꝥ naner ƿillan ƿana ne biþ. Nu ðu miht ƿeoƿole onƿitan ꝥ ꝥ is Lof ƿelf. Ði ne miht þu ƿeþencan. ƿif nan ƿuht full næƿe. þonne næƿe nan ƿuht ƿana. ƿ ƿif nan ƿuht ƿana næƿe. þonne næƿe nan ƿuht⁸ full. ƿor þy biþ æniz full þing. þe ium biþ ƿana. ƿ ƿor þy biþ æniz þing ƿana. ðe ium biþ full. ælc þing biþ fullorƿ cu hiƿ aƿenum eaƿða. Ðy ne miht þu ðonne ƿeþencan ƿif on æneƿum þiƿra eoþlicena ƿoba ænizeƿ ƿillan ƿ ænizeƿ ƿobeƿ ƿana is. ðonne is ium ƿob full ælceƿ ƿillan. ƿ nif naner ƿobeƿ ƿana. Ða andƿoƿoðe ic ƿ cƿæþ. Spife nihtlice ƿ spife ƿeƿcead-ƿiþlice þu hæƿt me ofeƿcumen ƿ ƿeƿanzen. ꝥ ic ne mæg no ƿiþeƿþan. ne ƿuþum onƿean ꝥ ƿeþencan. buton ꝥ hit is eall ƿa ƿa ðu ƿeƿt⁹.

§ II.¹ Ða cƿæþ se Fyrðom. Nu ic ƿolfe ꝥ þu ƿolteƿt ge-ƿullice oþþe ꝥ þu onƿeaze hƿær ƿeo fulle ƿeƿælþ ƿe. Ðu ne

¹ Boet. lib. iii. prosa 10.—Quoniam igitur quæ sit imperfecti, &c.

² Boet. lib. iii. prosa 10.—Quo vero, inquit, habitat, &c.

³ Cott. geƿehte. ⁴ hƿylc þ. iumbebe ac, desunt in MS. Bod. ⁵ Cott. æƿian. ⁶ Cott. þe. ⁷ Cott. ƿiþa. ⁸ Cott. hƿuƿu. ⁹ Cott. þon.

¹⁰ ƿana ƿ ƿiþ. nan ƿuht ƿana næƿe. þonne næƿe nan ƿuht, desunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider studiously until thou discover where the full happi-

part þu nu þ̅ eall moncýn iſ anmoðlice geþara þ̅ Goo iſ fruma eallra goða 7 pealbenð eallra geſceapta. he iſ þ̅ hehſte goð.¹ ne nænne monn nu þ̅ær ne tpeoþ. forþam þe he nauht nýton betere. ne furþum nauht emn gober. forþam uſ reẏþ ælc geſceabwýner 7 ealle men þ̅ ilce anbettaþ þ̅ Goo ſie þ̅ hehſte goð. forþam þe hi tæcniap þ̅ eall goð on him rý.² forþæm ẏif hit ſpa næpe. ðonne næpe he þ̅ þ̅ he gehaten iſ. oþþe ænig wýnẏ ær þ̅ære. oþþe æltæppne. ðonne þ̅ære þæt betere ðonne he. Ac forþam þe nan ðing næẏ ær þonne he. ne æltæppne ðonne he. ne ðeoppeopþne ðonne he. forþam he iſ fruma. 7 æwelm. 7 hnoſ eallra goða. zenoz ſſeotol hit iſ. þæt þ̅ fulle goð þ̅ær. ærþam þe þ̅ pana. þ̅³ iſ to geſeþanne þ̅ ſe hehſta goð iſ⁴ ælceſ gober fullaſt. þý læẏ þe lenẏ ſſneceñ⁵ ýmbe ðonne þe þẏpſon.⁶ ðe ilca Goo iſ. ſpa ſpa þe ær ſædon. þ̅ hehſte goð. 7 ða ſeleſtan geſælþa nu hit iſ openlice cẏþ. þ̅ þa ſeleſtan geſælþa on nanum oþrum geſceapum ne ſint. buton on Gooe. Ða cẏæþ ic. Ic eom geþara :

§ III.⁷ Ða cẏæþ he. Ic þe heahſte þ̅ ðu geſceabwýlice þ̅ onẏte þ̅ te Goo iſ full ælcne fullſſneceñneſſe. 7 ælceſ gober. 7 ælcne geſælþe. Ða cẏæþ ic. Ic ne mæẏ fullice onẏtan. for þ̅i ðu eſt reẏt þ̅ ilce þ̅ þu ær ſæbert. Ða cẏæþ he. Forþý ic hit þe ſeẏge eſt. þý ic nolbe þ̅ ðu wenbert þ̅ ſe Goo ðe ſæber iſ 7 fruma eallra geſceapta. þ̅ him ahponan utane come hiſ ſeo heahe goðner.⁸ ðe he full iſ. Ne ic eac nolbe þ̅ þu wenbert þ̅ te oþer þ̅ære hiſ goð 7 hiſ geſælþ. oþer he ſelf. forþam ẏif þu wenẏt þ̅ him ahponan utan comon ða goð ðe he hæſþ. ðonne þ̅ære þ̅ wýnẏ betere ðe hit him ſſam come. ðonne he. ẏif hit ſpa þ̅ære. Ac þ̅ iſ ſſþe ðýſlic 7 ſſþe micel ſýnn þ̅ mon þ̅ær wenan ſceole⁹ be Gooe. oððe eſt wenan þ̅ ænig wýnẏ ær him þ̅ære. oððe betere ðonne he. oþþe him zelic. Ac þe ſceolon¹⁰ bion geþaran¹¹ þ̅ ſe Goo ſie eallra ðinga betẏt. Liſ þu nu geſeſt þ̅ Goo ſie¹² ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ̅ biþ rapl 7 lichoma. oððen biþ hiſ goðner. þa geẏæbnaþ Goo 7 eſt ætẏæbne ẏehelt 7 ẏametẏap. ẏif þu ðonne geſeſt þ̅ hit ſpa ſie on Gooe.¹³ ðonne ſcealt þu nebe geſeoſon¹⁴ þ̅ ſum anpealð¹⁵

¹ Boet. lib. iii. proſa 10.—Sed queſo, inquit, &c.

² Bod. Lob. ³ Cott. ſſen. ⁴ Bod. ne þene þ̅. ⁵ Cott. ſie. ⁶ Bod. ſſneceñ. ⁷ Cott. ýmbe þonne þe ne þẏpſen. ⁸ Cott. hi ſio hea gooðner. ⁹ Cott. ſcyle. ¹⁰ Cott. ſculon. ¹¹ Bod. geþara. ¹² Cott. geſẏpſt þ̅ te an Goo ſie. ¹³ Cott. gooðe. ¹⁴ Cott. geſeoſon. ¹⁵ Cott. anpealð.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ſie mara ðonne hiȝ. þæt ðonne hiȝ ȝwa ȝeromniȝe ȝwa he þone urne deȝ. Ðræt ælc ȝinȝ ðe toȝceaben biȝ ȝrom oȝnum. biȝ oȝer. oȝer ꝥ ȝinȝ. Ðeah hi ætȝæbeȝe ſien. Liȝ þonne hȝelc ȝinȝ toȝceaben biȝ ȝrom ðam¹ hehȝtan ȝobe.² ðonne ne biȝ ꝥ no ꝥ hehȝte ȝob.³ ꝥ iȝ Ðeah micel ȝȝn to ȝepencanne be Lobe. ꝥ æniȝ ȝob ſie buton on him. oððe æniȝ ȝrom him abæleþ. ȝoȝþampe nan ȝuht niȝ betere ðonne he. ne emn ȝob him. Ðrlic ȝinȝ mæȝ beon betere þonne hiȝ ȝceoppennþ. ȝoȝþam ic ȝecȝe miþ ȝuhtȝe ȝerceahȝneȝȝe. ꝥ ꝥ ſie ꝥ hehȝte ȝob on hiȝ æȝenȝe ȝecȝnbe. ꝥ te ȝȝuma iȝ eallȝa ȝinȝa. Ða cȝæþ ic. Nu þu hæȝȝt me ȝȝiþe ȝuhtȝe oȝerȝealhte.⁴ Ða cȝæþ he. Ðræt ic þonne æȝ ȝæbe ꝥ ꝥ hehȝte ȝob ȝ ȝio hehȝte ȝeræly an ȝæpe. Ða cȝæþ ic. Ða hit iȝ. Ða cȝæþ he. Ðræt ȝille pe ðonne ȝecȝan hȝæt ꝥ ſie elleȝ butan Lob. Ða cȝæþ ic. Ne mæȝ ic þæȝ oȝracan. ȝoȝþampe ic hiȝ ȝæȝ æȝ ȝeȝara :

§ IV.⁵ Ða cȝæþ he. Ðræþeȝ ðu hit æȝeotolon onȝiton mæȝe. ȝiȝ ic ðe ȝume biȝne ȝet⁶ ȝecȝe. Liȝ nu tȝa ȝob ȝæȝion.⁷ Ðe ne mihton æt ȝomne bion. ȝ ȝæȝion þeah butu ȝobe.⁸ hu ne ȝæpe hit ðonne ȝenoh ȝeotol. ꝥ hiopa⁹ næpe nauþeȝ ꝥ oȝer. ȝoȝ þȝ ne mæȝ þæt ȝulle ȝob bion no toþæleþ. hu mæȝ hit beon æȝþeȝ ȝe full. ȝe pana. ȝoȝþam pe cȝeȝaþ ꝥ ȝio ȝulle ȝeȝæly ȝ ȝob. ꝥ hi ſien an ȝob ȝ ꝥ ſie ꝥ hehȝte. Ða ne mæȝon næȝȝe ȝeopȝan toþæleþe. Ðu ne ȝceolon¹⁰ pe þonne nebe bion ȝeȝaran ꝥ ȝio hehȝte ȝeræly ȝ ȝio heahe ȝobcunþneȝ an ſie. Ða cȝæþ ic. Niȝ nan ȝinȝ ȝoȝȝe þonne þæt. ne mæȝon pe nanȝuht ȝinþan betere¹¹ þonne Lob. Ða cȝæþ he. Ac ic ȝolbe ȝet miþ ȝumpe biȝne pe behȝeȝȝan utan ꝥ þu ne mihtȝt nænne ȝeȝ ȝinþan oȝer. ȝȝa ȝȝa æȝȝitena ȝeȝuma iȝ. ꝥ hi ȝillaȝ ȝumle hȝæt hȝeȝu niȝeȝ ȝ ȝelcubȝeȝ eoman. ꝥ hi mæȝen miþ ðȝ æȝecan ꝥ Ðob ȝana ȝehȝenþȝia :

§ V.¹² Ðu ne hæȝþon pe æȝ ȝeȝeht¹³ ꝥ Ða ȝeræly anþ ȝio ȝobcunþneȝ an ȝæpe. ȝe pe ðonne þa ȝeræly hæȝþ. ðonne hæȝþ he æȝþeȝ ȝe pe ðone æȝþeȝ hæȝþ. Ðu ne biȝ ȝe ðonne full eadȝ. Ðu ne ȝaȝ þu nu hȝæt¹⁴ pe cȝeȝaþ ꝥ ȝe bio ȝiȝ pe ȝȝobom hæȝþ. ȝ ȝuhtȝȝ ðe ȝuhtȝȝneȝȝe hæȝþ. ȝȝa pe cȝeȝaþ eac

¹ Boet. lib. iiii. prosa 10.—Respice, inquit, an hinc quoque, &c.

² Boet. lib. iiii. prosa 10.—Nam quoniam beatitudinis, &c.

³ Cott. þæm. ⁴ Cott. ȝoobe. ⁵ Cott. ȝoob. ⁶ Bod. oȝerȝealhte.

⁷ Bod. ȝeotma. ⁸ Cott. tu ȝoob ȝæȝen. ⁹ Cott. buto ȝoobe. ¹⁰ ꝥ hiopa, desunt in MS. Bod. ¹¹ Cott. ȝeolon. ¹² Cott. meþempe. ¹³ Cott.

ȝeȝealhte. ¹⁴ Cott. ꝥ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him, because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ rie Lob. þe þa goðneſſe hæfþ ꝛ ða geseþa. ꝛ ælc geseþlyg mon biþ Lob. ꝛ þeah iſ an Lob.¹ iſ iſ ſcamm ꝛ ſcadol ealra goða. ꝛ of ðæm cumað eall zob. ꝛ eft hi fundiaþ to him. ꝛ he² pelt eallra. þeah he nu rie iſ ſcuma ꝛ iſ ſcadol eallra goða þe of him cumað.³ ꝛ ꝛa ꝛa ealle ſceoppian weorþað onlihte ꝛ ge- biſhte of ðære ſunnan. ſume þeah beorhtor. ſume un- beorhtor. ꝛa eac iſ mona. ꝛa miclum he liht ꝛa iſo ſunne hine geſcinþ. ðonne hio hine ealne geondſcinþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell onſeac. þa weaſþ ic aſelpeb.⁴ ꝛ wiþe aſeþeþ. ꝛ cweþ. Iſ þiſ la ſunborlic. ꝛ ſinſum. ꝛ geſceablic⁵ ſpell þ þu nu ſeſt. Ða cweþ he. Niſ nan puht ſynſumne ne geſiſſe ðonne þ þinſ þ þiſ⁶ ſpell ymbe iſ. ꝛ þe nu ymbe ſiſſecan willað. ſorþam me ðincþ zob þ þe hit gemenſen to þam æſſian. Ða cweþ ic. Ðwæt iſ þ la :

§ VI.^w Ða cweþ he. Ðwæt þu weſt þ ic ðe ær ſeþe þ iſo ſoðe⁷ geseþ þ weſe zob. ꝛ of ðære ſorþan geseþe cumað eall ða oþre⁸ zob ðe þe ær ymbe ſiſſecon. ꝛ eft to. ꝛa ꝛa of ðære ſe cymþ þ weſen innon þa eorþan. and weſ aſenſeap. cymþ ðonne up æt ðam æſelme. ſynþ ðonne to hroce. ðonne to ea. ðonne anblanſ ea. oþ hit ſynþ eft to ſe. Ac ic wolde þe nu acſian hu ðu þiſ ſpell undeſtanben hæfþeſt. Ðweþen ðu weſe þ þa iſ zob. ðe þe of ær ymbe ſiſſecon. þ iſ anſealb. ꝛ weorþſcipe. ꝛ ſorþæwneſ.⁹ ꝛ geſyht. ꝛ bliſ. Ic wolde wiſon hwæþen ðu weſeþ þ þaſ zob weſon limu weſe ſorþan geseþe.¹⁰ ꝛa ꝛa monægu limu beoþ¹¹ on anum men. ꝛ weorþað ðeah ealle to anum lichoman. oððe þu weſeþ þ hwylc¹² an ðara iſ zob aſeþe ðe ſorþan geseþe. ꝛ iððan þa weorþen zob weſon hwe zob. ꝛa ꝛa nu ſaſ ꝛ lichoma ſyncað anne mon. ꝛ iſ an mon hæfþ manige lim. ꝛ ðeah to ðam tſam.¹³ þ iſ to ðære ſaſle ꝛ to þam lichoman. belimpað ealle þaſ weſ monneſ zob. ge gærllice. ge lichomlice.¹⁴ Ðæt iſ nu weſ lichoman zob. þ mon iſe weſen. ꝛ ſcann. ꝛ lang. ꝛ hſað. ꝛ manægu oþru zob to eac þam¹⁵ ꝛ ne biþ hit ðeah iſ lichoma ſeſ. ſorþam ðeah he ðara goða hwylc ſorleore. ðeah he biþ þ he ær¹⁶ weſ. þonne iſ ðære ſaſle zob weſenſcipe. ꝛ gemetgunſ. ꝛ geþylb. ꝛ ſyhtſiſneſ. ꝛ

^w Boet. lib. iii. proſa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. ꝛ iſ þeah iſ Lob. ² Cott. goðþa and ealra goða þeah iſ meāſ zob þe of him cymþ. ³ Cott. aſelpeb. ⁴ Cott. geſceabſſic. ⁵ Bod. þm. ⁶ Bod. þe. ⁷ Cott. oþru. ⁸ Bod. ſorþæwneſ. ⁹ Bod. man hweð hma hweð. ¹⁰ Bod. hwylc. ¹¹ Cott. þam tſam. ¹² Cott. gærllice geſchomlice. ¹³ Cott. eac þam. ¹⁴ Cott. æþor.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return* to it. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thought test that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

ſirþom. and maneȝe ſwelce cnaȝtaȝ. ⁊ ſƿa ȝeah biȝ oþer ȝio
 ſirþ. oþer biȝ hiȝe cnaȝtaȝ. Ða cnaȝ ic. Ic polbe ꝥ ꝥu me
 ſædeſt ȝet ſƿeotolop ſȳmbe ða oþre ȝob¹ þe to ȝæpe ȝoþan ȝe-
 lælþe belimpaȝ. Ða cnaȝ he. Ne ſæbe ic þe ær ꝥ ȝio ȝeſælþ
 ȝob ƿæpe². Lȝȝe. cnaȝ ic. þu³ ꝥ ſædeſt ꝥ hio ꝥ hehte
 ȝoob ƿæpe. Ða cnaȝ he. Eaȝt ðu nu ȝet ȝeþaȝa ꝥ te anſealb.
 ⁊ ƿeoþȝeȝe. ⁊ ƿoƿemæȝineȝ. ⁊ ȝenȳht. ⁊ bliȝ. ⁊ ȝeo eaȝigneȝ.
 ⁊ ꝥ hehte ȝob. ꝥ ða ȝien ealle⁴ an. ⁊ ꝥ an ðonne ȝie ȝob. Ða
 cnaȝ ic. þu ſille ic nu ƿæȝ oþȝacan. Ða cnaȝ he. þƿæþeȝi
 ðineȝ þe ðonne ꝥ þa ðing ȝien. þe þaȝa ȝoþena ȝeſælþa limu. ȝe
 ȝio ȝeſælþ ȝeſȝ. Ða cnaȝ ic. Ic ƿat nu hƿæt þu polbeſt ƿitan.
 ac me lȝȝe bet ꝥ þu me ſædeſt ȝume hƿile ſȳmbe ꝥ. ðonne ðu
 me acȝodeſt. Ðu cnaȝ he. þu ne miht ðu ȝeþencan. ȝiȝ ða ȝob
 ƿæron ƿæpe ȝoþan ȝeſælþe limu. ðonne ƿæron hi hƿæt hƿeȝu⁴
 toðæleȝ. ſƿa ſƿa monneȝ lichoman limu biȝ hƿæt hƿeȝu⁶ to-
 tæleȝ. ac þæȝa lima ȝeȝȳnȝ iȝ ꝥ hie ȝeȝȝȝcap ænne lichoman.
 ⁊ ȝeah ne biȝ eallunga ȝelice. Ða cnaȝ ic. Ne ȝeaȝȝ þu maȝe⁶
 ſȝmcan ſȳmbe ꝥ. ȝenoz ſƿeotole ðu hæȝȝ me ȝeſæb. ꝥ þa ȝob
 ne ſint nan ƿiht toðæleȝ ȝrom ȝæpe ȝoþan ȝeſælþe. Ða cnaȝ
 he. Lenoz ƿihtce ðu hit onȝiȝȝ. nu þu onȝiȝȝ ꝥ þa ȝob ealle
 ſint ꝥ ilea ꝥ ȝeſælþ iȝ. ⁊ ȝio ȝeſælþ iȝ ꝥ hehte ȝob. ⁊ ꝥ hehte
 ȝob iȝ ȝob. ⁊ ȝe ȝob iȝ ȝumle on anum untobæleȝ. Ða cnaȝ ic.
 Nȝ ƿæȝ⁷ nan tȝeo. Ac ic polbe nu ꝥ ꝥu me ſædeſt hƿæt hƿeȝu⁸
 uncuȝeȝ⁹.

§ VII.² Ða cnaȝ he. Ðæt iȝ nu ſƿeotol. ꝥ te eall þa ȝob.
 ȝe ȝe ær ſȳmbe ȝƿæacon. belimpaȝ to ðam hehteȝan ȝobe. ⁊ þȝ
 men ſeap ȝob ȝenoz. ȝe he ƿenaȝ ꝥ ꝥ ȝie ꝥ hehte ȝob. þȝ⁹ hi
 ſeap anſealb. ⁊ eac oþru ȝob. ȝe ȝe ær ſȳmbe ȝƿæacon. ȝȝ hi
 ƿenaȝ ꝥ hit ȝie ꝥ hehte ȝob. be þȝ ðu miht ƿitan ꝥ ꝥ hehte
 ȝob iȝ hƿoȝ eallȝa þaȝa oþra ȝoba ȝe men ƿilnaȝ. ⁊ hi lȝȝȝ
 ƿoȝȝam ȝe nanne mon ne lȝȝȝ nanȝ ðingȝ buton ȝoobeȝ.
 oððe hƿæȝ hƿeȝu¹⁰ ȝæȝ ȝe ȝoobe ȝelic biȝ. manȝeȝ ƿinȝeȝ hi
 ƿilnaȝ ȝe full ȝob ne biȝ. ac hit hæȝȝ ȝeah hƿæt hƿeȝu¹¹ ȝe-
 liceȝ ȝoobe. ƿoȝȝam ȝe cƿeþaȝ ꝥ ꝥ hehte ȝob ȝie ȝe¹² hehteȝa
 hƿoȝ eallȝa ȝoba. ⁊ ȝeo hƿoȝ ȝe eall ȝob on hƿeaȝȝaȝ. ⁊ eac ꝥ
 þing ȝe mon eall ȝob ƿoȝe beȝ. ƿoȝ þam ðingȝ men lȝȝȝ ælceȝ

² Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipia, &c.

¹ Cott. oþru ȝoob.

² Cott. ȝe þu.

³ Bod. eall.

⁴ Cott. hȝuȝ.

⁵ Cott. hȝuȝ.

⁶ Cott. ma.

⁷ Bod. þ.

⁸ Cott. hȝuȝu.

⁹ Bod. þ.

¹⁰ Cott. hȝuȝu.

¹¹ Cott. hȝuȝu.

¹² Cott. ȝe.

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðara ȝoba ðe hi lȝte. ꝥ ðu miht ȝwiþe ȝreotole onȝitan be þam. ðe nanue mon ne lȝte þær ȝinger þe hine¹ lȝte. ne þær þe he ðeþ. ac þær þe he mið þam earpaþ. forþamþe he penþ. ȝif he ðinne lȝte beȝite. ȝ ꝥ ȝurhtio. ꝥ he ðonne ȝetihhoþ² hæfþ. ꝥ he þonne hæbbe fulle ȝeſælþa. Ðu ne ȝaȝt ðu ꝥ nan mon for þȝ ne rit. ðe hine ȝuban lȝte. ac rit for þȝ þe he mið þære naðe earpaþ ȝume earmunȝa.³ Ðume mið þære naðe earpaþ ꝥ he riea ðȝ halpan. Ðume earpaþ ꝥ he riea þȝ caſpan. Ðume ꝥ hi polbon cuman to ȝumere þara ȝopa ðe hi ðonne to fundiaþ. Ðu ne iȝ þe nu⁴ ȝenoh ȝreotol ꝥ men nane ȝuht⁵ ȝriðor ne luſiaþ. Ðonne he ðoþ ꝥ hehte ȝob. forþamþe ælc ȝuht ðær ðe hi ȝilniaþ oððe ðoþ. hi ðoþ for þȝ. ðe hi polbon habban ꝥ hehte ȝoob on þæm. ac he ȝreliap⁶ ȝume on þam ðe hi penaþ ꝥ he mægen habban full ȝob ȝ fulle⁷ ȝeſælþa on ðiȝum andþearþum ȝoobum. Ac ða fullan ȝeſælþa ȝ ꝥ hehte ȝob iȝ Țob⁸ ſelf. ȝa ȝa þe oȝt ær ȝæbon. Ða cƿæþ ic. Ne mæȝ ic no ȝeþencan hu ic þær oȝracan mæȝe. Ða cƿæþ he. Uton lætan þonne bion þaȝ⁹ ȝƿæce. ȝ bion unc þær oȝroȝe. nu ðu ȝa fullice onȝiten hæfȝt ꝥ Țob ȝimle biþ untobaðleblc ȝ full ȝob. ȝ ꝥ hiȝ ȝoob ȝ ȝio hiȝ ȝeſælþ him naþronan utane ne com. ac þær ȝimle on him ſelfum. ȝ nu iȝ. ȝ á biþ :

§ VIII. Ða ȝe ȝiȝðom ða ðiȝ ȝpell aȝæb hæfðe. þa onȝan he eft ȝinȝan ȝ ȝur cƿæþ. Țel la men pel. ælc þara þe ȝreo ȝie funðige to ðam ȝoobe. ȝ to ðam ȝeſælþum. ȝ ȝe þe nu ȝehæfȝt ȝie mið ðære unniȝttan luſe þiȝte miððan ȝearþeȝ. ȝece him ȝreobom hu he mæȝe becuman to þam ȝeſælþum. forþam ꝥ iȝ ȝio an nært eallra uppa ȝeȝinca. ȝio an hȝþ bȝþ ȝimle ȝmȝiȝtu æfter eallum ðam ȝȝtum ȝ ðam ȝþum uppa ȝeȝinca. ꝥ iȝ ȝeo an ȝuðȝtop ȝ ȝio an ȝroſer eȝminȝa æfter ðam eȝunðum þiȝſer andþearþan liſe. Ac þa ȝȝbenan ȝtanar. ȝ þa ȝeolſienan. ȝ ælceȝ cȝnner ȝimmar. ȝ eall þeȝ andþearþa pela. ne onlihtaþ hi nauht þær moðeȝ eagan. ne heopa ȝceapneȝſe nauht ȝebetap to ðære ȝceapunȝa ðære roþan ȝeſælþe. ac ȝet ȝriþor he ablenþaþ ðær Moðeȝ eagan. ðonne hi hi aȝcȝpan. Forþam ealle þa ȝinȝ ðe heȝ luiaþ on þiȝum andþearþum liſe. ȝint eorþlice. for ðȝ hi ȝint fleonbe. Ac ȝio ȝunþorlice beohtneȝ. ðe ealle ðinȝ ȝebȝiht ȝ eallum pelc. nȝle ꝥ þa ȝapla

ȝ Boet. lib. iil. metrum 10. —Huc omnes pariter venite, &c.

¹ Bod. hiȝe. ² Cott. ȝetiohhað. ³ ȝume earmunȝa, deest in MS. Bod. ⁴ Cott. þonne. ⁵ Cott. ꝥ te men nan ȝuht. ⁶ Cott. ȝpohað. ⁷ Cott. fulla. ⁸ Cott. ȝoob iȝ ȝob. ⁹ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

forþeowþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge
 ƿerian ða biþreƿ þæs heowenlican leohtes mid hluttrum eazum
 luf Mober. ðonne wile he cƿeþan ꝥ ƿio beorhtnes þæs ƿunna
 ƿeuman ƿie. þærceƿnes¹ to metanne ƿiþ þa ecan biþreƿ
 Godes:-

§ LX.* Ða ƿe ƿiſdom ða ƿiſ leof aƿunzen hæfðe. þa cƿæþ
 ic. Ic eom gefara ðæs ƿe ðu ƿegst. forþamþe ðu hit hæfst ge-
 seƿes mid gefeardƿiſlicre ƿace. Ða cƿæþ he. Mid hu miclan²
 feo ƿoldest þu nu habban geboht ꝥ þu mihtest onƿitan hwæt
 ꝥ ƿuþe god ƿære. 7 hwelc hit ƿære. Ða cƿæþ ic. Ic ƿolde
 fæstman mid ƿiſe unƿmetlice ƿeƿean. 7 ic ƿolde mid unari-
 medum feo³ gebycgan ꝥ ic hit moſte ƿerian. Ða cƿæþ he. Ic
 hit þe ðonne wille getæcan. Ac ꝥi an ic þe bebeode. ꝥ þu ƿeah
 for þære tæcnunge ne forcite ꝥ ꝥi ic ær tæhte. Ða cƿæþ ic.
 Neſe. ne forcite ic hit no. Ða cƿæþ he. þu ne fædon ƿe þe
 ær ꝥi ƿiſ antƿearpe lif ðe ƿe heſi ƿilnaþ. nære no ꝥ hehte
 god. forþam hit ƿære miſhtic⁴ 7 on ƿiſa manigfeald geþæled.⁵
 ꝥi hit nan mon ne mæg eall habban ꝥ him ne ƿie ƿumer þingef
 ƿana. Ic þe tæhte ða ꝥi te ðær ƿære ꝥ hehte god. ðær ðær
 þu god ealle gezæderode bioþ. ƿelce hi ƿien to anum ƿege⁶ ge-
 zoten. Ðonne þær biþ full god. ðonne ða god ealle. þe ƿe ær
 ſmabe ƿræcon. beoþ to anum gode gezaderod. Ðonne ne biþ
 þær nanef godes ƿana. Ðonne þa god ealle on annesre bioþ. 7
 ƿio annes bið on ecesre. Líf hi on ecesre næren.⁷ Ðonne
 nære hiopa ƿiſa ƿiſe to ƿiſnanne. Ða cƿæþ ic. Ðæt iſ gezæd.
 ne mæg ic þæs no tƿeogan.⁸ Ða cƿæþ he. Ær ic ðe hæfðe
 gezæd ꝥ ꝥ nære full god þæt eall ætgezædere nære. forþam iſ
 ꝥi full god ðæt eall ætgezædere iſ untodæled. Ða cƿæþ ic. Ðra
 me þineþ. Ða cƿæþ he. ƿenst þu nu ꝥ ealle ða þing ƿe gode
 ƿint on þisse ƿorolde. for þý gode ƿint.⁹ þý hi habbaþ¹⁰ hwæt
 hƿeg¹¹ godes on him. Ða cƿæþ ic. Ðræs mæg ic elles ƿenan.
 hu ne iſ hit ƿiſa. Ða cƿæþ he. Ðu scealt ƿeah gelyfan ꝥ ƿio
 annes 7 ƿio godnes an þing ƿie. Ða cƿæþ ic. Ne mæg ic þæs
 ofſacan. Ða cƿæþ he. þu ne miht ðu gefencan ꝥ ælc þing
 mæg bion. ge on ðisse ƿorolde. ge on þære toƿearþan. ða hwile
 þe hit untodæled biþ. þonne ne biþ hit eallunga ƿiſa ƿiſa hit ær

* Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. þæs ær neſ.

² Cott. micla.

³ Cott. ƿio.

⁴ Cott. miſhtic.

⁵ Cott. toðæled.

⁶ Cott. ƿege.

⁷ Bod. ne ƿien.

⁸ Cott. tƿeogan.

⁹ Cott. ƿien.

¹⁰ Cott. hæbben.

¹¹ Cott. hƿegu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

ƿæſ. Ða cƿæþ ic. Sege me ꝥ ƿƿeotolon. ne mæg ic fullice on-
gitan æfter hƿæm ðu ƿƿiſiaſt. Ða cƿæþ he. ƿaſt ðu hƿæt
mon ſe. Ða cƿæþ ic. Ic ƿit ꝥ hit iſ¹ ƿaſl 7 lichoma. Ða cƿæþ
he. ƿƿæt ðu ƿaſt ꝥ hit biþ mon. Ða hƿile ðe ſeo ƿaſl 7 ſe
lichoma untælbæ² beoþ. ne biþ hit nan mon. riððan hi tobælbæ
bioþ. ƿƿa eac ſe lichoma biþ lichoma. ƿa hƿile þe he hiſ limu
ealle hæfþ. ƿiſ he ðonne hƿiſc hiſ ƿoſlȳſt. þonne ne biþ he eall
ƿƿa he æſi ƿæſ. ꝥ ilce þu miht geþencan be ælcum ðinge. ꝥ
nan þing ne biþ ƿelce hit ƿaſ riððan hit ƿanian onginþ. Ða
cƿæþ ic. Nu ic hit ƿat. Ða cƿæþ he. ƿenſt ðu hƿæþeſ ænig
geſceafſ ſeo. Ðe hiſe ƿillan³ nýlle ealne ƿeg bion. ac ƿile hiſe
aſnum ƿillan⁴ ƿoſpeoſian :

§ X.^a Ða cƿæþ ic. Ne mæg ic nane cƿica ƿiht ongitan ðara
þe ƿite hƿæt hit ƿille. oððe hƿæt it nýlle. Ðe ungeneþ lȳſte⁵
ƿoſpeoſian. ƿoſþam⁶ ælc ƿiht ƿolbe bion hal 7 libban. ðara þe
me cƿica⁷ ðincþ. bure ic nat be tƿeoſum. 7 be ƿýſtum. 7 be
ƿiſcum geſceafſtum ƿiſce nane ƿaſle nabbaþ. Ða ƿmeaſcobe
he 7 cƿæþ. Ne ðeaſt þu no be þæm geſceafſtum tƿeoſan þe⁸
na þe be þæm oþrum. Ðu ne miht þu geſion ꝥ ælc ƿýſt 7 ælc
ƿuða⁹ ƿile ƿeaxan on þæm lanbe ſeloſt. Ðe hiſ betſt geſiſt. 7
hiſ geſcýnbe biþ 7 geſunelic. and þæſi þæſ hit geſſet ꝥ hit
hƿaſoſt ƿeaxan mæg. 7 latoſt ƿealoſian.¹⁰ Sumſa ƿýſta oððe
ſumſe ƿuða eaſb biþ on ðunum. ſumſa on meſſcum. ſumſa
on moſum. ſumſa on cluþum. ſumſe¹¹ on baſum ſonbum.
Nim þonne ƿƿa ƿuða.¹² ƿƿa ƿýſt. ƿƿa hƿeþeſ ƿƿa ðu ƿille. oſ
þæne ſtope þe hiſ eaſb 7 æþelo biþ on to ƿeaxanne. 7 ſette on
uncýnbe¹³ ſtope hiſ. ðonne ne geſneþ hit ðæſ nauht. ac ƿoſ-
ſeaſiaþ. ƿoſþam ælceſ lanbeſ geſcýnb iſ. ꝥ hit hiſ geſlice ƿýſta
7 geſicne ƿuðu tȳþſige.¹⁴ and hit ƿƿa beþ. ſuþaþ 7 ſýþþaþ
ſiþe geoſne. ƿƿa longe ƿƿa heoſa geſcýnb biþ. ꝥ hi ƿnoſan
moſon. ƿƿæt ƿenſt þu ƿoſþi ælc ſæb ƿnoſe¹⁵ innon Ða eoſ-
þan. 7 to ciþum 7 to ƿýſtumum ƿeoſþe on ðæne eoſþan.
buſon ƿoſ þy þe hi tlohhiaþ ꝥ ſe ſtemn 7 ſe helm mote þý
ſæſton 7 þý leng ſtanbon. Ði ne miht þu ongitan. Ðeah þu
hit geſeon ne mæge. ꝥ eall ſe ðæl. ſe þe þæſ tƿeoſeſ on tƿelf

^a Boet. lib. iii. proza 11.—Si animalia, inquam, consideram, &c.

¹ Cott. bið. ² Cott. untobælbæ. ³ Cott. ſe. þe hiſe ƿillum. ⁴ Cott. ƿillum. ⁵ Bod. lurt. ⁶ Cott. ƿoſþæm þe. ⁷ Cott. cƿuſco. ⁸ Cott. þou. ⁹ Cott. ƿuðu. ¹⁰ Cott. ƿealoſian. ¹¹ Bod. ſume. ¹² Cott. ƿuðu. ¹³ Cott. ungeſcýnbe. ¹⁴ Cott. tȳþſe. ¹⁵ Cott. cƿeoſe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum Ʒereaxep.¹ ꝥ he onginþ of ðam Ʒýrtumum. and ƷƷa
 uppenber Ʒrepp þo þone Ʒtemn. Ʒ Ʒiððan andlang ðæs Ʒiþan. Ʒ
 andlang þæpe Ʒunðe oþ ðone helm. and Ʒiððan æfter ðam
 hoƷum oððe ꝥ hit ut aƷƷunƷþ. on leaƷum. Ʒ on bloƷtumum. Ʒ
 on bleþum. Ðri ne niht þu onƷitan ꝥ te ælc riht cƷiceƷ² biþ
 nuanƷearþ hneƷort. Ʒ unbiƷc heaƷort. Ðræt þu miht Ʒe-
 feon hu ꝥ tƷeop biþ uton ƷeƷcýpeþ³ Ʒ beƷæfeþ⁴ miþ þæpe
 Ʒunðe Ʒiþ ðone Ʒinter. Ʒ Ʒiþ þa Ʒearcan Ʒcomar. Ʒ eac Ʒiþ
 þæpe Ʒunnan læto on Ʒumere. Ðra mæg ꝥ he ne ƷunbiƷe
 ƷƷýlca ƷeƷceafra uƷeƷ⁵ Ʒceoppeneþ.⁶ Ʒ huƷa þæƷ Ʒceoppeneþ.
 and ðeah þe hiƷ nu ƷunbiƷen. hƷelc uƷe mæg aƷeccan me-
 temlice uƷeƷ ƷceppeneþeƷ Ʒillan Ʒ anƷeald. hu hiƷ ƷeƷceafra
 ƷeƷaþ Ʒ eft Ʒunnaþ. ðonne ðæs tima cýmþ. Ʒ of heoƷa Ʒæbe
 Ʒeopþa eƷt ƷeebriƷe. ƷƷýlce hi þonne Ʒeopþon to eƷceafte.
 hƷæt hi ðonne eft bioþ. Ʒ eac hƷæt hƷeƷu⁷ anlice bioð. ƷƷilce
 he a beon.⁸ Ʒorþam⁹ hi ælce Ʒeapre Ʒeopþa to ædƷeafte :

§ XI.^h ÐreþeƷa ðu Ʒet onƷite ꝥ ðu unƷeƷenðan ƷeƷceafra
 Ʒiluoðon to biƷonne on ecneƷƷe ƷƷa ilce ƷƷa men. ƷiƷ hi mihton.
 ÐreþeƷa ðu nu onƷite Ʒorþþý ꝥ ƷýƷ ƷunbiƷe up. and Ʒio eopþe
 of ðune. Ʒor hƷý iƷ þæt. buƷon Ʒor þý ðe lroð ƷeƷceop hiƷ eaƷþ
 up. Ʒ hiƷe of ðune. Ʒor þý ƷunbiƷa¹⁰ ælc ƷeƷceafte ƷiþeƷ Ʒiþort.
 ƷiþeƷ hiƷ eaƷþ Ʒ hiƷ hælo Ʒiþort bioþ. and Ʒliþ ꝥ te huƷi ƷiþeƷ-
 ƷeaƷþ biþ. Ʒ unƷebýðe. Ʒ unƷelic. Ðræt þa Ʒcanaf. Ʒorþam hi
 Ʒut Ʒilpe Ʒecýnðe and heaƷþne. bioþ eaƷfoþe to toðælenne.
 and eac uneaþe to Ʒonne cumaf. ƷiƷ hi Ʒebæleþe¹¹ Ʒeopþa. ƷiƷ
 þu þonne ænne Ʒcan toclifft. ne Ʒýþ he næƷƷe ƷeƷaþeƷoþ ƷƷa
 he æƷ ƷæƷ. Ac ꝥ ƷæteƷ Ʒ Ʒio lýft bioþ hƷene hneƷeƷian Ʒe-
 cýnðe. hu bioþ Ʒiþe eaþe to toðælenne. ac hi biþ eft Ʒona æt-
 ƷæþeƷe. Ðæt Ʒý þonne ne mæg næƷƷe Ʒeopþan toðælþ. Ic
 Ʒæðe þeah nu hƷene æƷ. ꝥ te nan riht hiƷ aƷenum Ʒillum
 nolde Ʒorþeopþan. ac ic eom nu mape¹² ýmbe ꝥ Ʒecýnð. þonne
 ýmbe þone Ʒillan. Ʒorþam hi hƷilum Ʒillaþ on tƷa.¹³ þu miht
 Ʒican¹⁴ be manefum þingum ꝥ ꝥ Ʒecýnð iƷ Ʒiþe micel. iƷ ꝥ Ʒor
 micel Ʒecýnð. ꝥ upum lichoman cýmþ eall hiƷ mæƷen of ðam¹⁵
 mete þe þe þe þeƷaþ. and ðeah ƷæƷþ þe mete ut þuþ ðone

¹ Doet. lib. iii. proza 11 — Ea etiam quæ inanimata essa, &c

² Cott. ƷeƷeƷð. ³ Cott. cƷaceƷ. ⁴ Cott. utan ƷeƷeƷneþ. ⁵ Bod. beƷeƷeƷð.

⁶ Bod. uƷeƷeƷ.

⁷ Cott. huƷu.

⁸ Cott. huƷu. ⁹ Cott. Ʒorþam. ¹⁰ Bod. ƷunbiƷa. ¹¹ Cott. toðælþe.

¹² Cott. ma.

¹³ Cott. tu. ¹⁴ Ʒcan, deest in MS Bod. ¹⁵ Cott. þeƷe.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīr ƿræc¹ ðeah 7 hīr cƿæst gecȳmþ on ælcene
 æbne. ƿra ƿra mon melo² ƿræt. ³ þ̅ melo⁴ ðurh⁵ cƿȳþ ælc ƿȳnel.
 7 þa ƿrofora⁶ ƿeorþaþ aƿȳnbneb. ƿra eac ƿre ƿart biþ ƿrīþe ƿībe
 ƿapenbe ƿurum ƿnȳllum 7 ƿneȳ unȳreapbeþ ƿor hīr gecȳnbē.
 nalle⁷ ƿor hīr ƿillan. þ̅ biþ ðonne ƿonne ƿe ƿlapaþ. Ðræt ða
 netenu ðonne. 7 eac þa oþre ȳerceafta. ma ƿlmaþ ðær ƿe hī
 ƿlmaþ ƿor gecȳnbē ðonne ƿor ƿillan. Unȳecȳnbelic iȳ ælcne
 ƿuhte⁸ þ̅ hit ƿlmaȳe ƿrecenneȳe oððe ðeaþe. ac ƿeah maȳȳ
 ƿiȳ biþ to þæm ȳeneþ þ̅ hit ƿllnaþ ðara æȳþneȳ. ƿorþam⁹ ȳe
 ƿilla biþ ðonne ȳreȳȳia ðonne þ̅ gecȳnb. hƿilum biþ ȳe ƿilla
 ȳrīþra ƿonne þ̅ gecȳnb. hƿilum þæt gecȳnb oƿerȳȳmþ þone
 ƿillan. ƿra nu ƿrænneȳ ðeþ. ȳeo bið ælcum men gecȳnbē. 7
 hƿilum¹⁰ ðeah hīre biþ ƿorȳerneb hīre gecȳnbēþ ðurh þær
 monneȳ ƿillan. eall ȳo luȳu ðær hæmeþ ðiȳȳe biþ ƿor gecȳnbē.
 nalla¹¹ ƿor ƿillan :

§ XII.^c Be þam þu miht openlice ƿtan þ̅ ȳe ȳceoppneþ
 eallra ȳerceafta hæfþ ƿorȳifen ænne luȳ 7 an gecȳnb eallum
 hīr ȳerceaftum. þ̅ iȳ þ̅ hī ƿolbon á bion. ælcne ƿuhte iȳ ȳe-
 cȳnbē þ̅ hit ƿllmaȳe þ̅ hit á ȳie be þam ðæle ðe hit hīr gecȳnbē¹²
 healðan mot 7 mæȳ. Ne þearft ðu no tƿeoȳan ȳmbe þ̅ ȳe ðu
 ær tƿeoþert. þ̅ iȳ be þam ȳerceaftum ðe nane ȳaple nabbap.
 ælc þara ȳerceafta ðe ȳaple hæfþ. ȳe eac ða ȳe nabbap. ƿllmaþ
 ȳmle to bionne. Ðæt cƿæþ ic. Nu ic onȳte þ̅ þ̅ ic ær ȳmbe
 tƿeoþe. þ̅ iȳ þ̅ ælc ȳerceaft ƿllnaþ ȳmle to bionne. þ̅ iȳ ȳrīþe
 ȳrītal¹³ on ðære tȳðrunga. Ða cƿæþ he. Ðræþer¹⁴ þu ðonne
 onȳte þæt ælc þara ƿuhta ðe him beon þencþ. þ̅ hit þencþ
 ætȳæþne beon ȳeal unbæleþ. ƿorþam ȳiȳ hit toðæleþ biþ.
 þonne ne biþ hit no hal.¹⁵ Ða cƿæþ ic. Ðæt iȳ ƿor. Ða cƿæþ
 he. Eall þiȳ habbaþ ƿeah ænne ƿillan.¹⁶ þ̅ iȳ þ̅ hī ƿolbon á
 bion. þurh þone ænne ƿillan hī ƿllmaþ þær aner ȳoþer¹⁷ ðe á
 biþ. þ̅ iȳ Loð.¹⁸ Ða cƿæþ ic. Sƿa hit iȳ ȳra þu ȳæȳrt.¹⁹ Ða
 cƿæþ he. Ðræt þu miht openlice onȳtan þ̅ þ̅ iȳ ƿor mlice
 ȳoð²⁰ þiȳ þ̅ ealle ȳerceafta 7 ealle²¹ ƿuhta ƿllmaþ to habbenne.

^c Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ȳræc. ² Cott. meolo. ³ Cott. ȳeȳt. ⁴ Cott. meolo.
⁵ Cott. þurȳ. ⁶ Cott. ȳrēþa. ⁷ Cott. nabelær. ⁸ Bod. bið ælcne
 ƿȳhte. ⁹ Cott. ƿorþæm. ¹⁰ Bod. ȳehƿilcum. ¹¹ Cott. naler. ¹² Bod.
 hīr gecȳnb. ¹³ Cott. ȳreotol. ¹⁴ Bod. Ðræt. ¹⁵ Bod. untobæleþ
 bið hit ȳeal. ¹⁶ Bod. Ðæt ealle þiȳ habbað ænne ƿillan. ¹⁷ Cott.
 ȳoþer. ¹⁸ Cott. ȳoð. ¹⁹ ȳra þurȳȳrt, desunt in MS. Bod. ²⁰ Cott.
 ȳoð. ²¹ Cott. eallra.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cƿæþ ic. Ne mæg nan mon ƿorþre ƿeggan. ƿorþam¹ ic onȝite
 ꝥi ealle ȝerƿearfta tofleoƿon² ƿra ƿra ƿæteȝi. ȝ nane ƿibbe. ne
 nane enbeȝyrdneſſe ne heolbon. ac ƿiþe unȝeƿeclice³ tofleoƿen
 ȝ to nauhte ƿurþen. ƿra ƿra ƿe ær ƿæbon⁴ on þiſſe ilcan bec.
 ȝif hi næfþon ænne ȝob ƿe him eallum ȝtiorþe. ȝ ƿacode. anb
 ƿæbbe. Ac nu ƿorþamþe ƿe ƿitton ꝥ an ƿealbent ȝ eallra ðingra.
 ƿe ƿceolon⁵ beon nebe ȝeƿara. ƿam ƿe ƿillan. ƿam ƿe nýllan. ꝥ
 he ƿi ƿe hehȝta hƿoſ eallra ȝoba. Ða ȝmeƿcobe⁶ he ƿiþ min ȝ
 cƿæþ. Eala⁷ min cild ea. hƿæt þu eart ƿiþe ȝeȝæliȝ. ȝ ic ƿiþe
 bliþe. ƿor ƿinum⁸ anðȝite. ƿiþe neah þu onȝeate ða ꝥ ƿiht. ȝ
 ꝥ ilce ꝥ þu ær ƿæbeȝt ꝥ þu onȝitton ne mihteȝt. ðæſ þu ƿæpe
 nu ȝeƿara. Ða cƿæþ ic. Ðƿæt ƿæſ ꝥ ꝥ ic ær ƿæbe ꝥ ic nȝte.⁹
 Ða cƿæþ he. Ðu ƿæbeȝt ꝥ ðu nȝteȝt¹⁰ ælcpe ȝerƿearfte enbe.
 ac ƿite nu ꝥ ꝥ ȝ ælcpe ȝerƿearfte enbe. ꝥ þu ƿelf ær nembeȝt.
 ꝥ ȝ ȝob.¹¹ to þam ƿunbiar ealle¹² ȝeƿearfta. nabbar hi nan ȝob
 oſeȝ; ꝥ to ƿecanne. ne hi nan ƿiht ne maȝon ne ƿfoȝ ne ƿtoȝ
 ƿinban :-

CAPUT XXXV ¹

§ I. ÐA he ða þiſ ƿpell aſæb hæfþe. ða onȝan he eft ƿinȝan.
 ȝ þu cƿæþ. Ða hƿa ƿra ƿille ðiopllice ƿriȝan miþ inneƿearþan
 Mobe æfteȝ ƿýhte. ȝ nýlle ꝥ hine ænȝ mon oððe ænȝ ðing
 maȝe ameppan. onȝinne ðonne ƿecan on innan him ƿelfum. ꝥ
 he ær ȝmbuton hine ƿohte. ȝ ƿoſlæte unnȝtte ȝmbhȝan ƿra
 he¹³ ƿiþoȝt mæȝe. ȝ ȝeȝæbeȝiȝe to þam anum. ȝ ȝeȝeȝe
 ðonne hiȝ ænnum¹⁴ Mobe. ꝥ hit mæȝ ƿinban on innan him
 ƿelfum ealle ða ȝob ƿe hit ute ƿeȝþ. ðonne mæȝ he ƿiþe ƿaþe
 onȝiran ealle ꝥ ȝpel ȝ ꝥ unnet. ꝥ he ær on hiȝ Mobe hæfþe.
 ƿra ƿƿeotole ƿra þu miht ða ƿunnan ȝeſeon. ȝ þu onȝitȝt þu
 agen inȝeƿanc. ꝥ hit biȝ miþele beoȝihtpe ȝ leohtpe ðonne ƿeo
 ƿunne. ƿorþam nan hæſȝneȝ ðæſ lichoman. ne nan unþeap ne
 mæȝ eallunȝa aȝion oſ hiȝ Mobe þa ƿihtȝneſſe.¹⁵ ƿra ꝥ he
 hiȝe hƿæt hƿeȝu nabbe on hiȝ Mobe. ðeah ƿio ƿƿæȝneȝ þæſ
 lichoman. ȝ þa unþeapȝ oſt abiȝeȝien ꝥ Mobe miþ oſeȝȝio-

¹ Doet. Kb. iii. metrum 11.—Quisquis profundâ mente, &c.

² Cott. ƿorþam. ³ Cott. ȝloſem. ⁴ Bod. unȝelice. ⁵ Cott. lange
 ƿæbon. ⁶ Cott. ƿceolon. ⁷ Cott. ȝmeƿcobe. ⁸ Cott. Ea ⁹ Bod.
 mino. ¹⁰ Cott. neſſe. ¹¹ Cott. neſſe ¹² ꝥ ȝ ȝob, deſunt in MS.
 Bod. ¹³ Cott. ealla. ¹⁴ Bod. hi. ¹⁵ Bod. anum. ¹⁶ Bod. un-
 ƿihtȝneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulneſſe 7 mið þam geðpolmiſſe hiſ foꝛtio ꝥ hiſ ne mæge gpa beoꝛhte geinan gpa hiſ wolde. 7 ðeah biꝥ iumle coꝛn ðære gofæſtneſſe gæb on þære ſaple puniſenbe. ða hpile þe io ſapl 7 ge lichoma geðenobe beoꝥ. ꝥ coꝛn ſceal bion aꝛeht mið aſcunga 7 mið lape. gif hiſ gnoꝛan ſceal. Ðu mæg ðonne æniꝥ man nýhtſiꝛlice 7 geſceaðſiꝛlice acgiꝛan. gif he nan gnot nýhtſiꝛneſſe on him næfþ. niꝥ nan gpa gpiþe beðæleb nýhtſiꝛneſſe. ꝥ he nan nýht anbýꝛiþe nýte. gif mon acraþ. Foꝛþam hiſ iꝥ gpiþe nýht ſpell ꝥ Plato ge uþꝛita gæbe. he cꝛæþ gpa hpa gpa ungemýnbiꝥ ge nýhtſiꝛneſſe. geceꝛne hine to hiſ gemýnbe. ðonne ſint he ðær þa nýhtſiꝛneſſe gehýbbe mið þæſ lichoman hæfiꝥneſſe 7 mið hiſ Moðeſ geðnefeðneſſe 7 biꝥgunga :.

§ II.^e Ða cꝛæþ ic. Ic eom geþaſa ꝥ ꝥ þaꝥ goð ſpell ꝥ Plato gæbe. Ðu ne mýnegodeꝛt¹ þu me eac nu tupa þære ilcan gpaæce. æꝛeſt þu cꝛæþe ꝥ ic hæfþe foꝛgiſten ꝥ gecýnbelic goð. ꝥ ic on innan me ſelfum hæfþe. foꝛ ðæſ lichoman hefiꝥneſſe. æt oðrum ceꝛne þu me gæbeꝛt þæt ðu hæfþeꝛt ongiſten ꝥ me ſelfum þuhte ꝥ ic hæfþe eallunga foꝛloꝛen ꝥ gecýnbelice goð. ꝥ ic on innan me ſelfum ſceolde habban. foꝛ ðære unge-metlican unroꝛneſſe ðe ic hæfþe foꝛþam foꝛlætenan pelan. Ða cꝛæþ he Ðaꝛ þu nu gemýnbeꝛt ða woꝛð þe ic þe gæbe on þære foꝛman bec. ðonne miht² ðu be þam woꝛðum genog ſꝛeotole ongiſtan ꝥ ꝥ þu æꝛ gæbeꝛt ꝥ þu nýꝛteꝛt.³ Ða cꝛæþ ic. Hꝛæt þæſ ꝥ. hꝛæt gæbe ic ꝥ ic nýte :.⁴ Ða cꝛæþ he. Ðu gæbeꝛt on þære ilcan bec. ꝥ þu ongeate ꝥ te Gooð peolbe þiꝛgeꝛ. miðþan geaꝛbeꝛ. ac þu gæbeꝛt ꝥ þu ne mihte piꝛan humeta he hiꝥ peolbe. oððe hu he hiꝥ peolbe. Ða cꝛæþ ic. Ic geman genog geaꝛa⁵ min azen býꝛiꝥ. 7 ic hiꝥ þæſ æꝛ ðe geþaſa. peah ic hiſ þa be ſumum ðæle ongeate. ic wolde get hiꝥ maꝛe æt ðe ge-heoꝛan. Ða cꝛæþ he. Ne ðe nauht æꝛ ne tꝛeobe ꝥ te Gooð gæbbe 7 peolbe ealleꝛ miðþaneapbeꝛ :. Ða cꝛæþ ic. Ne me geot⁶ nauht ne tꝛeoꝥ. ne nu næſſe ne tꝛeoꝥ.⁷ ic þe pille eac ſona ſecgan be hꝛæm ic hiſ æꝛeꝛt⁸ ongeat. Ic ongeat þæt ðeꝛ miðþangeaꝛb þæſ of ſꝛiðe manegum anb miꝛelicum⁹ ðingum gezæbeꝛob. 7 ſꝛiþe fæꝛte to ſomne gelimeb 7 geſangob. næſſen hi gezæbeꝛobe 7 geꝛaðobe. gpa piþeꝛpeaꝛþa geſceafca. ðonne ne wuꝛðon he næſſe ne geꝛoꝛhte ne eac gezæbeꝛobe. 7 gif he hi

¹ Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

² Cott. mýnegodeꝛt. ³ Cott. meahze. ⁴ Cott. neſſe. ⁵ Cott. nýꝛte. ⁶ Cott. geaꝛe. ⁷ Cott. giet. ⁸ Cott. tꝛioð. ⁹ Bod. þam ic æꝛeꝛt. ¹⁰ Cott. miꝛelicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that, it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunbe¹ mið hƿ unabundenblicum² pacentum. ðonne toſlupan hi ealle.³ 7 næpon⁴ no ſƿa ƿerſlice. ne ſƿa enbebyrðlice. ne ſƿa gemethlice hƿora ſcebe. 7 hƿora ſƿne funben on hƿora⁵ ſƿofum. 7 on hƿora tidum. ƿiſ an unapendenblic Lof næpe. ƿeolbe þone ƿob þ̅ þ̅ he iſ. þ̅ ic hate Lof ſƿa ſƿa ealle ƿerſeafta hatap :-

§ III.^f Ða cƿæp he. Nu ðu þæt ſƿa openlice onƿiten hæft. ne ƿearpe ic nu nauht ƿiþe ymbe þ̅ ſƿincan. þ̅ ic ðe ma be ƿobe ƿeccc. forþæm ðu eart nu ſulneah cumen innon⁶ ða ceaſtne ƿæpe ſoþan ƿeræþe. þe þu lange ær ne mihteſt aƿebian. Ac ƿit ſculon ſƿa ðeah ſecan þ̅ þ̅ ƿit ær mýnton. Ða cƿæp ic. Ðæst iſ þ̅. Ða cƿæp he. Ðu ne tealban ƿit ær þ̅ te ſenht ƿæpe⁷ ƿeræþa. 7 ða ƿeræþa ƿæpon Lof. Ða cƿæp ic. Sƿa hit iſ ſƿa þu ſeƿt. Ða cƿæp he. Lof ne beƿearf naner oþre ſultumer. buton hƿ ſelfe. hƿ ƿerſeafta mið to ƿealðanne. Ðe⁸ ma þe he ær þorſte to ðam ƿeorce. forþam⁹ ƿiſ he ænſer ſultumer on ænægum ðingum beforſte. ðonne næfpe he no ſelf ƿenox. Ða cƿæp ic. Sƿa hit iſ ſƿa þu ſeƿt. Ða cƿæp he. Ðurh¹⁰ hine ſelfne he ƿerſeop ealle¹⁰ ðing. 7 eallra ƿealt.¹¹ Ða cƿæp ic. Ne mæx ic ðæſ oþracan. Ða cƿæp he. Ær ƿe þe hæftou þ̅ ƿeræht.¹² þ̅ Lof ƿæpe þurh hine ſelfne ƿob¹³ Ða cƿæp ic. Ic geman þ̅ þu ſƿa ſædeſt. Ða cƿæp he. Ðurh¹⁴ ƿob Lof ƿerſeop ælc¹⁵ þing. forþam¹⁶ he ƿealt¹⁷ þurh hine ſelfne ealles ðæſ þe ƿe ær cƿæbou þ̅ ƿob ƿæpe. 7 he iſ ana ſƿaþolſæft ƿealðenb. 7 ſceopa. 7 ſceopſioþer.¹⁸ forþæm he neht¹⁹ 7 þæt eallum ƿerſeaftum. ſƿa ſƿa ƿob²⁰ ſceopa²¹ anum ſcepe. Ða cƿæp ic. Nu ic ðe anbette þ̅ ic hæbbe funban þuru. þær ðæri ic ær ƿeræah ane lýtcle cýnan.²² ſƿa þæt ic ungeape²³ mihte ƿerſeop²⁴ ƿiþe lýtellne ſciman leohteſ of þurum²⁵ ðeoſtrum. 7 ðeah þu me tæhteſt ær þa þuru. ac ic hƿe ne mihte mape aƿebian buton þ̅ ic hƿe ƿrapobe ymbuton þ̅ ðe ic þ̅ lýtcle leoht ƿeræah tƿinclan. ic ðe ſæbe ƿerſƿan ær on ðirre ilcan bec.

^f Bost. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

¹ Cott. gebunde. ² Cott. unabundenblicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. næpen. ⁷ Cott. þon. ⁸ Cott. forþæm. ⁹ Cott. Ðurh. ¹⁰ Cott. eall. ¹¹ Cott. ƿiſt. ¹² Cott. ƿeræht. ¹³ Cott. ƿob. ¹⁴ Cott. Ðurh. ¹⁵ Cott. eal. ¹⁶ Cott. forþæm. ¹⁷ Cott. miht. ¹⁸ Cott. ſceopſioþer 7 helma. ¹⁹ Cott. ſult. ²⁰ Cott. ƿob. ²¹ Cott. ſceopa. ²² Cott. cýnan. ²³ Cott. ungeape. ²⁴ Cott. ƿerſeop. ²⁵ Cott. þurum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ ic nýrte¹ hpæt ge fruma wære ealra gefceafra. Ða gefehte ge þu me þ² hit wæs Godes.³ þa nýrte⁴ ic eft ymbe þone ende. ær þu me eft gefehte ge þ⁵ wære eac Godes.⁶ Ða fæbe ic þe þ⁷ ic nýrte⁸ hu he ealra fara gefceafra weolde.⁹ ac ðu hit me hæfst nu riþe fæotole gefehte.¹⁰ fælc¹¹ ðu hæbbe Ða ðuru abroben þe ic ær sohte. Ða andfrowe he me 7 cwæp. Ic wæt þ¹² ic þe ær mýnðe¹³ ðære ilcan frowe. 7 nu me frowe þ¹⁴ þu on gite frowa frowa lenz frowa bet ymbe Ða frowe frowe. ac ic weolde get þe eorðan frowe biðne.¹⁵ ac frowa fæotole frowa frowa wæs þe ic þe ær fæbe. Ða cwæp ic. Wæt is frowe :

§ 1V.¹⁶ Ða cwæp he. Ne mæg nænne mon wæs frowe¹⁷ þe ealra gefceafra agnum willan¹⁸ Godes frowe frowe hi. 7 eafmolic heora willan weolde to his willan. Be þæm is riþe fæotole þ¹⁹ te Godes æghwæs weolde mid þæm helman 7 mid þæm frowe frowe his godes frowe. frowe frowe²⁰ ealle²¹ gefceafra gefehte frowe heora agnum willan frowe to cumanne to gode. frowa frowa ge eft ær frowe on þisse ilcan bec. Ða cwæp ic. Wæt ne mæg ic wæs frowe.²² frowe frowe Godes anwealde nænne full eafwile. gif þa gefceafra heora unwillan him heolde.²³ 7 eft Ða gefceafra næron²⁴ nænne frowe ne nænne frowe frowe frowe.²⁵ gif hi heora unwillan hlafwe heolde. Ða cwæp he. Nis nan gefceaft Ðe he frowe²⁶ þ²⁷ his frowe frowe frowe frowe willan gif his frowe gefehte²⁸ healðan frowe. Ða cwæp ic. Nis nan gefceaft²⁹ þe frowe frowe frowe frowe willan frowe. buton frowe mon. oððe eft Ða frowe frowe³⁰ engla. Ða cwæp he. Wæt weolde þu. gif ænig gefceaft frowe þ³¹ his frowe frowe frowe frowe. hpæt his frowe frowe frowa frowe þe his gefehte habbað. Ða cwæp ic. Ne mæg hi nauht weolde hi willan. Ða frowe he 7 cwæp. Nis nan frowe þe mæg oððe frowe frowa frowe³² Gode frowe. Ða cwæp ic. Ne weolde ic þ³³ ænig frowe frowe frowe. buton þ³⁴ frowe ær frowe. Ða frowe³⁵ he and cwæp. Frowe frowe þ³⁶ is þ³⁷ heolde god. þ³⁸ hit eall frowa frowe

¹ Bost. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

² Cott. nýrte.

³ Bod. hpæt.

⁴ Bod. et Cott. god.

⁵ Cott. nýrte.

⁶ Bod. et Cott. god.

⁷ Cott. nýrte.

⁸ Cott. weolde.

⁹ Cott. gefehte.

¹⁰ Cott. frowe.

¹¹ Cott. mýnðe.

¹² Cott. frowe.

¹³ Cott. frowe.

¹⁴ Cott. willan.

¹⁵ Cott. frowe frowe.

¹⁶ Cott. ealle

¹⁷ Cott. frowe

¹⁸ Cott. frowe frowe.

¹⁹ Bod. heolde.

²⁰ Cott. næron.

²¹ Cott. frowe

²² Cott. frowe.

²³ Cott. cýnð.

²⁴ Cott. gefehte.

²⁵ Cott. frowe frowe.

²⁶ Cott. frowe.

²⁷ Cott. frowe frowe.

²⁸ Cott. frowe frowe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against one so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðmz ƷerƷeor. ⁊ eallum ſpa Ʒepeclice macaþ. ⁊ ſap
eapeclice¹ buton ælcum ƷerƷince hit eall ſet. Ða cƷæp ic. Ʒel
me licobe þ þu ær ſæbert. ⁊ þiſer me lýt nu Ʒet² bet. ac mæ
ſceamaþ nu þ ic hit ær ne onƷeat. Ða cƷæp he. Ic Ʒit³ þ þu
Ʒehenbert oft Ʒeccan on ealrum leaſum ſpellum þ te loh
Saturnes ſunu ſceolbe beon⁴ Ʒe hehſta Gob ofer oppre Gobas.⁵
⁊ he ſceolbe bion ðæſ heofenes ſunu. ⁊ ſcolbe Ʒucſian on heo-
ſenum. ⁊ ſcolbon Ʒigantas bion eorþan ſuna. ⁊ þa ſceolbon⁶
Ʒucſian ofer eorþan. ⁊ þa ſceolban⁷ hi beon⁸ ſƷilce⁹ hý Ʒæſion
ƷerƷýrtena bearn. forþæmþe¹⁰ he ſceolbe beon heofones ſunu.
⁊ hi eorþan. Ða ſceolbe Ðam Ʒigantum ofſincan þ he hæþbe
hæra¹¹ Ʒice. Ʒolbon Ða toþnecan Ðone heofon under him. Ða
ſceolbe he ſendan Ðunpaſ. ⁊ lýſetu.¹² ⁊ Ʒinbaſ. ⁊ toſýppan cull
hwa ƷeƷeorc mið. ⁊ hi ſelſe ofſlean. Ðýllice¹³ leaſunga hſ
Ʒoþhton. ⁊ mihton eaþe ſecƷan forþpell. Ʒif him þa leaſunga
næron¹⁴ ſƷetpan. ⁊ Ðeah ſƷaþe Ʒelic þyrum. hi mihton ſecƷan
hſlc Ðýrtz Neſſioþ Ʒe Ʒigant Ʒoþhte. Ʒe Neſſioþ Ʒæs Lhuſer
ſunu. Lhuſ Ʒæs Lhamer ſunu. Lham¹⁵ Noer. Ʒe Neſſioþ hez
ſýſcan ænne top on Ðam¹⁶ ſelba þe Ðennap¹⁷ hætte. ⁊ on þæpe
Ðioþe þe Ðeſpa hætte. ſƷiþe neah þæpe býrtz Ðe mon nu læt
Babilonia. þ hi Ðýþon for þæm þingum þ¹⁸ hi Ʒolbon Ʒiton hi
heah hit Ʒæpe to þæm heſone. ⁊ hu Ðicke¹⁹ Ʒe heſon þæpe ⁊
hu ſært. oððe hſæt þæp ofer þæpe. Ac hit Ʒebýræbe. ſpa hit
cýnn²⁰ Ʒaſ. þ Ʒe Ʒobcunba anpealþ²¹ hi toſtencte ær hi hit.
fullſýpcan moſton.²² ⁊ topeapp þone top.²³ ⁊ hiopa manýgne²⁴
ofſloz. ⁊ hiopa ſƷnæce toþælbe on tpa²⁵ ⁊ hund ſenſontiz Ʒe-
þeoða.²⁶ Ða Ʒebýræþ ælcum Ðara þe Ʒmþ Ʒiþ þæm Ʒobcunhan
anpealþe.²⁷ ne Ʒepexþ²⁸ him nan Ʒeorþſcipe on þæm. ac ſýþ Ʒe
Ʒepanoþ þe hi ær hæþbon :

§ V.^h Ac loca nu hſæþer Ðu Ʒille þ Ʒit Ʒiet ſƷýrtzen²⁹ æfter
ænigne ƷerƷeabýrnerre ſunþor. nu Ʒit þ aſunben³⁰ habbaþ. þ

¹ Doct. lib. iii. proſa 12.—Sed viſas rationes ipſas, &c.

² Cott. eþelce.

³ Cott. Ʒet.

⁴ Bod. Hſæt ic Ʒet.

⁵ Cott. mon.

⁶ Cott. oðra Gobu.

⁷ Cott. ſceolben.

⁸ Cott. ſceolben.

⁹ Cott.

bion.

¹⁰ Cott. ſƷelce.

¹¹ Cott. forþæm þe.

¹² Bod. hipe.

¹³ Cott.

lygeta.

¹⁴ Cott. Ðýllica.

¹⁵ Cott. næpen.

¹⁶ Bod. Lhamer ſunu.

Lhaan.

¹⁷ Cott. þæm.

¹⁸ Cott. Neſſap.

¹⁹ Cott. þe.

²⁰ Cott.

þice.

²¹ Cott. cýn.

²² Cott. palb.

²³ Cott. moſton.

²⁴ Cott.

top.

²⁵ Cott. momigne.

²⁶ Cott. tu.

²⁷ Cott. Ʒeþioða.

²⁸ Cott.

anpalbe.

²⁹ Cott. Ʒepýxð.

³⁰ Bod. ƷerƷýrtzen.

³¹ Cott. unben.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

wit ær sohton. ic wene þeah gif wit giet¹ uncre worb to romne
 gleaþ. ꝥ þær arþrunge sum gwearca up goþfærtneſse ðara þe
 wit ær ne zearon. Ða cwear ic. Do swa swa ðu wille. Ða cwear
 he. Ðwæt nænne mon nu ne treow ꝥ Lob gy swa mihtig ꝥ he
 mæge wýrcan ꝥ ꝥ he wille. Ða cwear ic. Ne treow þær nan² mon
 ðe auht wæt. Ða cwear he. Ðwæþer ænig mon wene³ ꝥ auht se
 þær ðe Lob ðon ne mæge. Ða cwear ic. Ic hit wæt ꝥ nauht nis
 ðær ðe he ðon ne mæge. Ða cwear he. Wenst þu hwæþer he
 mæge ænig⁴ ýfel ðon. Ða cwear ic. Ic wæt ꝥ he ne mæg. Ða
 cwear he. Soþ ðu seyst. forþam hit is nauht. þær ýfel auht
 wære þonne mihte⁵ hit Lob wýrcan. forþý hit is nauht. Ða
 cwear ic. Me wincþ ꝥ þu me swelge and býðerne.⁶ swa mon cild
 beþ. læst me hiber 7 ðiber⁷ on swa wicne wudu ꝥ ic ne mæg
 ut ariedian. forþæm ðu á ýmbe sticce seht eft on ða ilcan
 gnræce. þa þu ær swæce⁸ 7 forlæst eft ða ær ðu hi zeenðob
 habbe.⁹ 7 seht on uncupe. wý ic nat nu¹⁰ hwæt þu wilt. Me
 wincþ ꝥ ðu hwersest ýmbuton¹¹ sume wunðerlice 7 selcwe
 gnræce. ýmbe þa anfealðneſse þære zobcunðneſse. Ic zeman¹²
 ꝥ þu me ær sehtest sum wunðerlice spell. be ðam þa ðu me
 sehtest ꝥ hit wære eall an zewælpa 7 ꝥ hehte zob. 7 cwear ꝥ
 ða zewælpa wæron¹³ on ðam¹⁴ hehtan zobe¹⁵ sehte. 7 ꝥ hehte
 zob wære Lob self.¹⁶ 7 he wære full ælcne zewælpe. and þu
 cwear ꝥ ælc zewælig mon wære Lob. 7 eft ðu sæbert ꝥ Lober
 zobneſt¹⁷ 7 his zewæligneſt 7 he self wæt ꝥ wære¹⁸ eall an. 7 ꝥ
 þonne wære se hehta zob. 7 to wæm zobe ealle þa zewearfta
 sunðar ðe heora gecýnð healðar. 7 winðar ꝥ hi¹⁹ to cumen. 7
 eac ðu sæbert ꝥ te Lob weolde²⁰ eallra his zewearfta mid þam²¹
 seorwofne²² his zobneſse.²³ 7 eac sæbert ꝥ ealle²⁴ zewearfta
 hiora agnum willum ungenebbe him wæron²⁵ unberweolde.²⁶ 7
 nu on last þu sæbert²⁷ ꝥ ýfel nære nauht. 7 eall ðis þu ze-
 nehtest to soþe swiðe zewearftlice buton ælcne leagne wæ-
 beljan. Ða cwear he. Ðu sæbert ær ꝥ ic þe swelde.²⁸ Ac me

¹ Bod. wit gif ger. ² Cott. nænne. ³ Bod. wære. ⁴ ænig, deest
 in MS. Bod. ⁵ Cott. meahhte. ⁶ Cott. swelle 7 býðne. ⁷ Cott.
 læst me hiber 7 hiber. ⁸ þe þu ær swæce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 zeman. ¹³ Cott. wæron. ¹⁴ Cott. wæm. ¹⁵ Cott. goobe. ¹⁶ Cott.
 zob wære Lob. ¹⁷ Cott. zobber. ¹⁸ Bod. ꝥ he wære. ¹⁹ Cott.
 hý. ²⁰ Cott. weolde. ²¹ Cott. wæm. ²² Cott. seorwofne. ²³ Cott.
 zobneſse. ²⁴ Cott. ealle. ²⁵ Cott. wæron. ²⁶ Cott. unberweolde.
²⁷ Cott. sæbert. ²⁸ Bod. þe swelde.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ȝpelobe.¹ ac ſæbe ðe ſwiþe lang
ſpell 7 punðorlic ſwiþe² ȝerſceablice be ðam Lobe ðe wit unc ȝe-
fryn toȝebædon. 7 nu ȝet³ ic teohhie ꝥ ic ðe hƿæt hƿeƷu⁴
uncuþeſ ȝerecce be þam ilcan Lobe. Ðit iſ ȝecƷnð ðæne ȝob-
cunðneſſe ꝥ hio mæȝ beon unȝemenȝeb wið oþre⁵ ȝerſceafta.
buton oþerſa ȝerſceafta ſultume. ſƿa ſƿa nan oþer ȝerſceaft
ne mæȝ. ne mæȝ nan oþer⁶ ȝerſceaft be him ſelfum bion. ſƿa
ſƿa ȝio⁷ Parmenideſ ſe ſceop ȝebboðe⁸ and cƿæþ. Se ælmihtȝa⁹
Lob iſ eallſa ðinȝa reccenð 7 he ana unapenðenlic¹⁰ puniæþ. 7
eallſa ðaſa apenðenðlicpa¹¹ felt. Forþæm ðu ne ðearft nauht
ſwiþe punðriȝan ðeah þe ſƿiȝian¹² æfter ðam¹³ þe þe ongunnon.
ſƿa mið læſ ſoȝða. ſƿa mið ma. ſƿæþer þe hit ȝereccan maȝon.
Ðeah þe nu ſculon manȝa 7 miȝlice¹⁴ biȝna and biſpell
reccan. ðeah hanȝaſ ure ȝob ealne ƿeȝ on þæm þe þe æfter
ſƿiȝiaþ. ne fo þe na¹⁵ on ða biȝena¹⁶ and on biſpell¹⁷ for ðaſa
leȝana ſƿella lufan. ac forþamþe¹⁸ þe ƿolbon mið ȝebeacnian¹⁹
ða ſuþfæȝtneſſe. 7 ƿolbon ꝥ hit ƿurðe to nȝtce ðam ȝe-
hepenðum.²⁰ Ic ȝemunde nu ƿihte²¹ þæſ ƿiȝan Platoneſ laȝa
ſuma. hu he cƿæþ. ꝥ²² je mon ſe þe biſpell reȝȝan²³ ƿolbe. ne
ſceolke fon on to unȝelic biſpell ðæne ſƿiȝe ðe he ðonne
ſƿiȝecan ƿolbe. ac ȝeheop²⁴ nu ȝeþylðelice hƿæt ic nu ſƿiȝecan
ƿille. ðeah hit þe ȝefryn ær unnȝt ðuhte. hƿæþer þe ſe enbe
abet lician ƿille. :

§ VI.¹ Ongun ða ſinȝan. 7 cƿæþ. Geſælȝ biþ ſe mon. þe
mæȝ ȝereon. ðone hluttran æſellm. ðæſ hehtan ȝober. 7 of
him ſelfum. æƿeorpan mæȝ. ða ðioȝtro hiſ ȝober. 7e ſculon
ȝet of ealðum leȝum ſpellum ðe ſum biſpell reccan. Ðit ȝe-
laȝ ȝio. ꝥ te an heapƿe. ƿæſ on ðæne ƿeobe.²⁵ þe Thracia
hte. ȝio ƿæſ on Eneca ƿice. ſe heapƿe ƿaſ ſwiþe. unȝe-
ſƿiȝelice ȝob.²⁶ þæſ nama ƿæſ Oȝiſeuſ. he hæfðe an ſwiþe ænlic
ƿiſ. ȝio ƿæſ haten Eupȝice. þa onȝann²⁷ monn reȝȝan. be þam
heȝiſeie. ꝥ he mihte heapȝian ꝥ ſe ƿuða²⁸ ƿaȝobe. 7 ða rcanar

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. ȝpelle.

² Cott 7 ſwiþe.

³ Cott. ȝet.

⁴ Cott. hƿeƷu.

⁵ Cott. oþra.

⁶ Cott. oþra.

⁷ ȝio, deest in MS. Cott.

⁸ Cott.

⁹ Cott. ȝebboðe.

¹⁰ Cott. ælmihtȝa.

¹¹ Cott. unapenðenðlic.

¹² Cott.

¹³ et Boil. anpenðenðlicpa.

¹⁴ Cott. ſƿiȝian.

¹⁵ Cott. þæm.

¹⁶ Cott.

¹⁷ miȝlica.

¹⁸ Cott. no.

¹⁹ Cott. biȝna.

²⁰ Cott. on þa biſpel.

²¹ Cott

²² forþæm þe.

²³ Cott. becnan.

²⁴ Bod. ȝehepenðum.

²⁵ Cott. ƿihte.

²⁶ Cott. ꝥ te.

²⁷ Cott. reȝȝan.

²⁸ Cott. ȝeþe.

²⁹ Cott. þioðe.

³⁰ Cott. ȝoob.

³¹ Cott. ongun.

³² Cott. ƿuða.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi rēyrebōn.¹ fōr þam rpege. 7 wils beor.² þær wōlbōn to ȝnnan.
 7 rcanbōn.³ ȝwile hi came⁴ wæron. ȝwa ȝtille. ðeah hi men.
 oððe hunbaȝ. wip eobon. ꝥ hi hi na ne onrcunebon. ða ȝæbōn⁵
 hi. ꝥ ðæg hearpereȝ wif. rceolbe acpelan. 7 hipe ȝaple. mon
 rceolbe. læbōn⁶ to helle. ða rceolbe ȝe hearpere. weorþan ȝwa
 ȝapiz. ꝥ he ne mihte. on gemong oþrum mannum bion. ac
 teah to wuba. 7 ȝæt on þæm muntum. æȝweȝ ȝe ðægweȝ. ȝe
 nihteȝ. weor 7 hearpode. ꝥ þa wubaȝ biwobon. 7 ða ea rceobon. 7
 nan heort. ne onrcunobe. nænne leon. ne nan hara. nænne
 hund. ne nan neat. nȝrce nænne anban. ne nænne ege. to
 oþrum. fōr þære mihte⁷ ðæg roneȝ. Ða ðæm hearpere þa
 wubte. ꝥ hine þa.⁸ naner ðingeȝ ne lȝrce on ðiȝe worulbe. ða
 ȝohte he. ꝥ he wolbe ȝerecan. helle Lobu.⁹ 7 onȝunnan him.
 oleccan mið hiȝ hearpere. 7 biwban ꝥ. hi him aȝeafan.¹⁰ eft hiȝ
 wif. Ða he þa ðibeȝ com. þa rceolbe cuman. þære helle hund.
 onȝean hine. þær nama wæȝ Lepuerur.¹¹ ȝe rceolbe habban.
 þiwo hearfu. 7 onȝan ȝæȝenian.¹² mið hiȝ rceorte. 7 pleȝian¹³
 wif hine. fōr hiȝ hearpunga. Ða wæȝ ðær eac. ȝwiðe eȝerlic ȝeat-
 wearið. ðæg nama rceolbe beon¹⁴ Lapon. ȝe hæfde eac ðiwo
 hearfu. 7 ȝe¹⁵ wæȝ ȝwiðe owealb. Ða onȝan¹⁶ ðe¹⁷ hearpere.
 hine biwban. ꝥ he hine gemunbbȝrde. þa hwile ðe he wæȝ wære.
 7 hine ȝerundne. eft wanon biwohte. ða ȝehet he him ꝥ. fōr-
 þæm he wæȝ oþlȝr.¹⁸ ðæg ȝelbcupan roneȝ. Ða eobe he furþor
 oþ he ȝemette.¹⁹ ða ȝnaman Lȝðena.²⁰ ðe wolcȝce men. hataȝ.
 Furcaȝ. ða hi ȝecȝap. ꝥ on nanum men. nȝton nane aȝe. ac
 ælcum menn. wrecan²¹ be hiȝ ȝerȝrhtum. ða hi ȝecȝap. ꝥ
 wealbān.²² ælceȝ monner wȝrde. ða onȝann²³ he biwban. hiwpa²⁴
 mihte.²⁵ þa onȝunnon hi wepan mið him. Ða eobe he²⁶ fur-
 þor.²⁷ 7 him wȝnon ealle hellwapan onȝean. 7 læbbōn hine. to
 hiwpa cȝninge.²⁸ 7 onȝunnon ealle wrecan mið him. 7 biwban
 ðæg þe he bæb. Anð ꝥ unȝtille hweol. ðe Ixion wæȝ²⁹ to ȝe-
 bunden. Lauca³⁰ cȝning fōr hiȝ rēylbe. ꝥ oþrceob. fōr hiȝ
 hearpunga. Anð Tantalur ȝe cȝning. ðe on wȝrce worulbe. un-

¹ Bod. hȝgedon. ² Cott. wils biw. ³ Cott. rceoban. ⁴ Cott. tamu. ⁵ Cott. læban. ⁶ Cott. meȝbe. ⁷ þa, deast in MS. Cott. ⁸ Bod. ȝatu. ⁹ Cott. aȝefan. ¹⁰ Bod. ȝweurur. Cott. Lepuerur. ¹¹ Cott. onȝæȝnian. ¹² Bod. pleȝan. ¹³ Cott. bion. ¹⁴ ȝe, deast in MS. Cott. ¹⁵ Cott. onȝon. ¹⁶ Cott. ȝe. ¹⁷ Bod. onlȝr. ¹⁸ Cott. mette. ¹⁹ Cott. mettena. ²⁰ Cott. wrecan. ²¹ Cott. walbēn. ²² Cott. onȝon. ²³ Cott. heopa. ²⁴ Cott. bȝȝe. ²⁵ Bod. hi. ²⁶ Cott. —wȝur. ²⁷ Cott. cuninge. ²⁸ ȝær, deast in MS. Bod. ²⁹ Cott.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcae, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

gemetlice ȝifne pæſ. ⁊ him þær ꝥ ilce. ȝel fȝlyȝbe.¹ þær
ȝifeſneſſe. he ȝeſtalbe. And ſe Uultor.² ſceolbe forlætan. ꝥ
he ne ſlat. þa hiſſe Tȝtief. ðær cȝuning.³ þe hine ær. mið ȝȝ.
ritnobe. And eall hellpara. ritu ȝeſtalbon. þa hpile ðe he be-
foran þam cȝuninge hearpobe. Ða he þa lange. ⁊ lange hearp-
pobe. þa clpobe.⁴ ſe hellparana cȝuning. ⁊ cſæp. Utan⁵ aȝifan.
þæm eſne hiȝ riȝ. forþam⁶ he hi. hæſþ ȝeearnob.⁷ mið hiȝ
hearpunȝa. Bebeab him ða. ðæt he ȝeara riȝte.⁸ ꝥ he⁹ hine
næſſe. unðerbæc ne beape. riþpan¹⁰ he þonanpearb¹¹ pæpe. ⁊
ræbe. ȝif he hine unðerbæc beape. ꝥ he ſceolbe. forlætan þæt
riȝ. Ac ða huſe mon mæȝ riȝe uneape. oððe na¹² forþeoðan.
pila rei¹³ hſæt Opſeuf þa. læbbe hiȝ riȝ mið him. oþpe he com.
on ꝥ ȝemæpe. leohter ⁊ þeoȝro. þa eobe ꝥ riȝ æfter him. Ða
he forþ¹⁴ on ꝥ leoht com. Ða beſeah he hine unðerbæc. riȝ
ðær riȝe. þa loſebe¹⁵ heo¹⁶ him ſona. Ðær leaſan¹⁷ ſpell. lænaþ
ȝehpildne man. para þe riȝnaþ. helle riȝotia.¹⁸ to ſionne. ⁊ to
ſær i oſe.¹⁹ ȝober hiohte. to cumenne²⁰ ꝥ he hine ne beȝo. to
hiȝ ealðum²¹ ȝelum. ȝpa ꝥ he hi eſt. ȝpa fullice fullſnemme.
ȝpa he hi ær bȝðe. forþam²² ȝpa hpa ȝpa. mið fullon²³ pillan. hiȝ
Mob pent. to ða ȝſum. þe he ær forlet. ⁊ hi ðonne fullſnemeþ.
and he him þonne. fullice liciap. ⁊ he hi næſſe. forlætan ne
þenþ. þonne²⁴ forlȝt he. eall hiȝ æppan ȝob.²⁵ buton he hit
eſt ȝebete : . Þer enbað nu. ſeo ðribbe boc Boetier. and on-
ȝiþ ſeo ſeopþe : .

CAPUT XXXVI.*

§ I. ÐA ſe ȝiſdom ða riȝ leoþ riȝe luſtbæplice ⁊ ȝerceanb-
riȝlice aſungen hæfþe. þa hæfþe ic þa ȝet²⁶ hſæt²⁶ hpeȝa²⁷ ȝe-
mȝnd on minum Mobe pæpe unnotneſſe þe ic ær hæfþe. ⁊
cſæp. Eala ȝiſdom. þu þe eart boba and forpȝnel²⁸ ðær ſoan
leohter. hu pamboplic mæ ðincþ ꝥ ꝥ þu me peeȝt. forþæm ic

* Boet. lib. iv. proſa 1.—Hæc cum Philoſophia dignitate, &c.

¹ Cott. riȝðe. ² Cott. ultor. ³ Bod. cȝuning. ⁴ Cott. cleopobe.
⁵ Cott. yuton. ⁶ Cott. forþæm. ⁷ Cott. ȝeearnab. ⁸ Cott. ȝeape
riȝte. ⁹ he, deaſt in M.S. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.
þonanpearb. ¹² oðpe na, deſunt in M.S. Bod. ¹³ Cott. pila rei.
¹⁴ Cott. riȝſum. ¹⁵ Cott. loſebe. ¹⁶ Cott. hu. ¹⁷ leaſan, deaſt
in M.S. Cott. ¹⁸ Cott. riȝotro. ¹⁹ Cott. ſo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealban. ²² Cott. forþæm. ²³ Cott. fulla. ²⁴ Cott. ȝood.
²⁵ Cott. ȝet. ²⁶ Cott. hſyle. ²⁷ Cott. hpeȝa. ²⁸ Cott. forpȝnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

ongite þætte eall þ̅ ðu me ær peahter¹ me peahte¹ Lof ðurh
 þe. 7 ic hit pirte² eac ær be sumum ðæle. ac me hæfðe þio
 unrotnes amernesne. þ̅ ic hit hæfðe mið ealle forgiten. 7 þ̅
 iſ eac minre unrotnesſe ge mæſta ðæl. þ̅ ic punðriðe forþr
 ge goða³ Lof læte ænig yfel beon.⁴ oððe gif hit peah bion⁵
 geſle. 7 he hit geparian pile. for hƿ̅ he hit ðonne⁶ ſona ne
 pſeccc.⁷ Ðræt þu miht⁸ ðe ſelf ongitan þ̅ þ̅ iſ to punðruanne.
 7 eac oþer ðing.⁹ me rincþ get¹⁰ mane punðor. þ̅ iſ þ̅ te ðyr¹¹
 7 unrihtwignes nu riðraþ oþer ealne¹² miðban earþ. 7 ge ƿiðdom
 7 eac oþre cſæftaſ næbbap nan loſ ne nænne reorþſcipe on
 ðiſſe worulde. ac licraþ forſepene ſpa ſpa meox¹³ unðer ſeltune.
 7 yfele men on ælcum lanðe ſinbon nu ƿyrþe. 7 ða goðan
 habbaþ manigfealb ƿitu. Ðra mæð forðæpan þ̅ he þ̅ ne riðriðe
 7 ſƿylcne ƿæfte ne punðriðe. þ̅ te æſne ſƿylc yfel gepyrþaſ
 ſceulde unðer ðæs ælmihtigan Lober anpealbe. nu ƿe ƿiton þ̅
 he hit ƿat. 7 ælc goð¹⁴ pile. Ða cſæþ he. Liſ hit ſpa iſ ſpa ðu
 geſt. ðonne iſ þæt egerlicne ðonne ænig oþer broga. 7 iſ
 enðeleaſ punðor. Ðam¹⁵ ælcort þe on ſumæſ cƿunniðer hriðe
 ſien gylbenu ſatu 7 ſylſnenu¹⁶ forſepen. 7 tſeopenu mon
 reorþriðe. Ðit niſ no¹⁷ ſpa ſpa þu ƿenſt. ac gif ðu eall þ̅ ge-
 munan ƿilt þ̅ ƿe ær ſƿæcon. mið ðæs Lober ſultume. ðe ƿe
 nu ymbe¹⁸ ſƿnecaþ. ðonne miht¹⁹ þu ongitan þ̅ þa goðan bioþ²⁰
 ſimle ƿealðenbe. 7 þa yfelan nabbap nænne anpealb.²¹ 7 þ̅ ða
 cſæftaſ ne bioþ næſne buton heſingæ. ne buton ebleane. Ða
 þa unþeaſ næſne ne bioþ unſitnobe. Ac þa goðan²² bioþ
 ſimle geſælriðe. 7 þa yfelan ungerælriðe. Ic ðe mæð eorpan ðæs
 ſiðe manega biſna²³ þa ðe maðon getrƿmian.²⁴ to þam²⁵ þ̅
 þu naſt hæst þu lænð riðriðe. Ac ic ðe ƿille nu giet getæcan
 ðone ƿeð þe ðe ælæt to þæne heofenlican býrið. ðe þu ær of
 come. riððan þu ongiſt þurh mine lane hæst rið riðe geſælþ
 bið. 7 hæp hio bið. Ac ic ſceal æreſt ðin Mof geſƿerian.²⁶
 þ̅ hit mæðe hit þ̅ eþ up ahebban ær ðon hit fleoðan onginne
 on ða heahneſſe. þ̅ hit mæðe hal 7 onſonð fleoðan to hiſ
 earðe. 7 forlætan ælce þara gebnefebnereſa ðe hit nu þiopaþ.

¹ Bod. mihte.² Cott. pirte.³ Cott. goða.⁴ Cott. bion.⁵ bion, deest in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. pſeccc.⁸ Cott. meahst.⁹ Cott. þineð.¹⁰ Cott. get.¹¹ Cott. byrið.¹² Cott. eallne.¹³ Cott. miox.¹⁴ Cott. goð.¹⁵ Cott. þam.¹⁶ Cott.¹⁷ ſylſnenu.¹⁸ Cott. Niſ hit no.¹⁹ Cott. embe.²⁰ Cott. meahst.²¹ Cott. beoð.²² Cott. anpealb.²³ Cott. goðan.²⁴ Cott. biſna.²⁵ Bod. getrƿmian.²⁶ Cott. to þon.²⁷ Cott. geſeþerian.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden ones. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

grette him on rainum hræðræne. forcuze him on minne peg. ic bio hiſ laſriop.¹

§ II.² Ða ge ƿiſdom þa diſpell aſeht³ hæfðe. þa ongan hæ eft rihtu 7 cræþ. Ic hæbbe riþe rihte feþeþa. ꝥ ic mæg flohtan ofer ðone hean hroþ þæs heofener. Ac þær ic nu moſte þu Moð ƿerþerigan mið þam fiþerum. ꝥ þu mihteſt nu me flohtan. þonne miht ðu oferſion ealle þæs eorþlican þu 7c. Eſ þu mihteſt ðe flon ofer þam roþone. ðonne mihteſt þu ƿerþon þa folcnu under þe. 7 mihteſt þe flohtan ofer þam eþre þe iſ becrux þam roþone 7 þære lýtce. 7 mihteſt þe ƿerþan nu þære ſannan becrux þam tunglum. 7 ðonne ƿerþan on þam roþone. 7 riððan to þam cealban riþorþan þe ƿe hatap ðe tuſenſ ƿeorþa. þe iſ eall iſc. ge ſanðraþ ofer oþrum ƿeorþanum uþor ðonne æniſc ofer tungol. riððon þu ðonne forþ ofer ſome lort alicod. ðonne biſt þu buþan ðam rihtan roþone. 7 lætſt þonne behinan þe þone helſtan heofon. riððan ðu miht habban ðane ðæl ðæs ſoþan leohtes. þær meſap an cýninga ge læſſe unweald eallra oþra cýninga. ge zemetzaþ ðone brydel. 7 þe ƿealdleþen ealles ymbþeopſtes heofener 7 eorþan. ge an ðenna iſ geſcæþſc 7 beoht. ge riþorþ þam hræðræne eallra geſcæfta. Ac gif þu æfre cymſt on þone peg 7 to ðære ƿore þe ðu nu zeot forhten haſt. þonne riht þu cƿeþan. Diſ iſ min riht eſel. hionan ic þæs æri cumen. 7 hionon ic þæs acenned. heſ ic wille nu ſtanþan fæſte. nelle ic nu næfre hionon. Ic ƿæþ. þeah gif ðe æfre ƿerþiþ ꝥ þu riht oððe moſt eft ſunðian þara þeoſra diſſe ƿorulbe. þonne ƿerht ðu nu þa unrihtſan cýninga 7 ealle þa ofermodan ƿican bion riþe unmihtige 7 riþe eayme ƿieccan. þa ilcan ðe þiſ earme polc nu heaþoſt onþæt.

§ III.⁴ Ða cræþ ic.⁵ Eala ƿiſdom. micel iſ ꝥ 7 ſunðorlic ꝥ þu gehæſt. 7 ic eac nauht ne tƿeoge ðat ðu hit mæge ge læſtan. Ac ic þe halſige ꝥ þu me no leng ne lette.⁶ ac zetæc me þone peg. forþæm þu miht ongitan ꝥ me lýt þæs peges. Ða cræþ he. Ðu ſcealt ƿerht ongitan ꝥ þa goban habbaþ ſýmle unweald. and þa ſſelan næfre nænne. ne nænne cræft. forþam hiora nan ne ongit ꝥ ce. gob⁷ 7 ſſel bioþ ſýmle gepinnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

² Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

³ Cott. labþeor. ⁴ Cott. aſeht. ⁵ ic, deest in MS. Cott. ⁶ Bod.
læde. ⁷ Cott. goob.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þu gōban¹ ðonne rimle habbaþ anwealb.² þonne nabbap þa
 ſfelun næfre nænne. forþam³ ꝥ gōb and ꝥ ſfel rint gwiþe un-
 rampnæhe. Ac ic ðe wolbe gēt⁴ be æþrum ðara hƿæt hƿeƿa⁵
 gƿeotolon geƿeccan. ꝥ ðu mæge þý bet gelyfan⁶ ðe ic þe oþre
 hƿile ƿeccc be þam⁷ oþrum. oþre hƿile be þam⁸ oþrum. Tƿa
 ðing findon þe ælceƿ monner ingeþanc⁹ tofunþap. ꝥ iƿ þonne
 ƿilla 7 anwealb.¹⁰ gif ðonne hƿæm þara tƿeƿa hƿæƿeƿeƿe¹¹ pana
 biþ. ðonne ne mæge he miþ þam¹² oþrum nan riht fremman.¹³
 forþam¹⁴ nan nýle onginnan ꝥ ꝥ he nele.¹⁵ buton he nebe¹⁶
 gelyfe. 7 þenb he eall ƿille. he ne mæge. gif he þæg þingef an-
 wealb¹⁷ næfþ. be þæm þu miht¹⁸ gƿeotole onginan. gif þu ænne¹⁹
 mon gelyht ƿillnian²⁰ þæg þe he næfþ. ꝥ þam biþ anwealb
 pana.²¹ Ða cƿæþ ic. Ðæt iƿ gōþ. ne mæge ic þæg oþracan. Ða
 cƿæþ he. Gif þu þonne hƿæne²² gelyht²³ þe mæge bon ꝥ ꝥ he
 don ƿile. ne þe ðonne nauht ne tƿeoþ ꝥ ge hæbbe anwealb. Ða
 cƿæþ ic. Ne tƿeoþ me þæg nauht. Ða cƿæþ he. Ælc mon biþ
 ƿealbend þæg þe he ƿelt. næfþ he nanne anwealb þæg þe he ne
 ƿelt. Ða cƿæþ ic. Ðæg ic eum geþara. Ða cƿæþ he. Þæƿeþ þu
 nu gēt²⁴ mæge gemunan ꝥ ic þe ær ƿehte.²⁵ ꝥ ƿar ꝥ te ælceƿ
 monner ingeþanc ƿilnaþ to þæne goþan geſælþa to cumenne.²⁶
 þeah he ungelice biorn eapnige.²⁷ Ða cƿæþ ic. Ðæt ic geman.
 genoz gƿeotole me iƿ ꝥ geſeð. Ða cƿæþ he. Gemunƿ þu ꝥ ic
 þe ær²⁸ ſæbe ꝥ hiƿ ƿæne eall an gōb²⁹ 7 geſælþa. ge þe geſælþa
 ſeð. he ſeþ gōb.³⁰ Ða cƿæþ ic. Ic hæbbe genoz ſeƿe on ge-
 mynðe. Ða cƿæþ he. Calle men ge gōbe³¹ ge ýfele ƿilnaþ to
 cumanne to gōbe.³² þeah hi hiƿ mytlice³³ ƿillnigen.³⁴ Ða cƿæþ
 ic. Ðæt iƿ gōþ ꝥ þu geƿit. Ða cƿæþ he. Lenoz gƿeotol ꝥ iƿ ꝥ
 te for þý rint gōbe men gōbe.³⁵ ðe hi gōb³⁶ gemecap. Ða cƿæþ
 ic. Lenoz open hiƿ iƿ. Ða cƿæþ he. Ða gōban³⁷ beƿitaþ ꝥ
 gōb³⁸ ꝥ hi ƿillnaþ. Ða cƿæþ ic. Spa me þincþ. Ða cƿæþ he. Ða

¹ Cott. goðan. ² Cott. anwealb. ³ Cott. forþam. ⁴ Cott. giet.
⁵ Cott. hƿeƿe. ⁶ Cott. gelyfan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 ingeþanc. ¹⁰ Cott. anwealb. ¹¹ Cott. hƿæþƿe. ¹² Cott. þæm.
¹³ Cott. fullƿemman. ¹⁴ Cott. forþam. ¹⁵ Cott. nýle. ¹⁶ Bod. ne.
¹⁷ Cott. anwealb. ¹⁸ Cott. meahƿ. ¹⁹ Cott. ænne. ²⁰ Cott. ƿilnian.
²¹ Cott. an ƿalþe pana. ²² Cott. hƿone. ²³ Bod. gelyht. ²⁴ Cott.
 giet. ²⁵ Cott. ƿehte. ²⁶ Cott. cumanne. ²⁷ Cott. eapnien.
²⁸ ær, deest in MS. Cott. ²⁹ Cott. goob. ³⁰ Cott. goob. ³¹ Cott.
 goob. ³² Cott. goob. ³³ Cott. mytlice. ³⁴ Cott. ƿilmen. ³⁵ Cott.
 goobe. ³⁶ Bod. gōbe. ³⁷ Cott. gooban. ³⁸ Cott. goob.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ŷfelan næpon na¹ ŷfele. ȝif hi ȝemetan ꝥ ȝob² ꝥ hi pilnaþ. ac for þý hi rint ŷfele þe³ hi hit ne ȝemetap.⁴ ȝ for þý hi hit ne ȝemetap.⁵ Ðe hi hit on riht ne recap. Ða cƿæp ic. Sƿa hit iƿ-
ſpa Ðu reȝit. Ða cƿæp he. Forþæm hit iƿ nan tƿeo ꝥ þa ȝoban⁶ bioþ rihtle ƿalbenbe. ȝ þa ŷfelan nabbaþ næmne anƿealb.⁷ for þý Ða ȝoban⁸ ꝥ ȝob on riht recap. ȝ Ða ŷfelan on ƿoh. Ða cƿæp ic. Ðe þe ƿenþ ꝥ þiȝ ȝoþ ne riē.⁹ Ðonne ne ȝeleſþ¹⁰ he naner ȝoþer :-

§ IV.^a Ða cƿæp he. Ðƿæþer ƿenȝ þu nu. ȝif tƿegen men funnaþ to anre ȝtope. ȝ habbaþ emn micelne ƿillan to to cumenne. ȝ oþer hæfþ hiȝ ƿota anƿealb ꝥ he mæȝ ȝan þæp he ƿile¹¹ ſƿa ſƿa eallum monnum ȝecýnbe ƿæpe ꝥ hi mihton.¹² oþer næfþ hiȝ ƿota ȝeƿealb ꝥ he mæȝe ȝan. ȝ pilnaþ þeah to ſapienne.¹³ ȝ onȝinþ cƿýpan¹⁴ on Ðone ilcan ƿeȝ. hƿæþer Ðara tƿeȝra¹⁵ þincþ þe mihtȝra.¹⁶ Ða cƿæp ic. Niȝ ꝥ ȝelic. re biȝ mihtȝra re Ðe ȝæþ. þonne re þe cƿýpp.¹⁷ forþam¹⁸ he mæȝ cuman ep þibeȝ.¹⁹ Ðe he ƿile Ðonne re oþer. reȝe²⁰ elleȝ ꝥ Ðu ƿille ꝥ ƿat ælc man.²¹ Ða cƿæp he. Sƿa ȝelice²² beoþ²³ þam ȝobum²⁴ ȝ Ðam²⁵ ŷfelum. æȝþæp hioȝa²⁶ pilnaþ for ȝecýnbe þæt he cume to þam hehtan ȝobe. Ac re ȝoba mæȝ cuman þýþer he pilnaþ. forþam he hiȝ on riht pilnaþ. ȝ re ŷfela ne mæȝ cuman to þam²⁷ þe he pilnaþ. forþam he hit on ƿoh²⁸ recp. Ic nat þeah þe elleȝ hƿæt Ðince. Ða cƿæp ic. Ne þincþ me nauht oþreȝ of þinum ȝpellum. Ða cƿæp he. Genog rihtre þu hit onȝitȝ. ȝ ꝥ iƿ eac tacn Ðimpe hæle.²⁹ ſƿa ſƿa læca ȝeȝuna iƿ ꝥ he cƿeþaþ Ðonne hio ȝeocne³⁰ mon ȝe-
riop. ȝeȝ he hƿelc³¹ unƿæȝlic³² tacn him on ȝeȝeoþ. me þincþ nu ꝥ þin ȝecýnþ ȝ Ðin ȝeȝuna flite rihte rihtlice ƿiþ Ðæm Ðýȝe :-

§ V.^o Ic habbe nu onȝiten ꝥ Ðu eart ȝeapn to onȝitanne mine lape.³³ forþý ic þe ƿolbe ȝeȝæþerȝan manȝu ȝƿall ȝ

^a Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. ȝoob. ³ Bod. ꝥ. ⁴ Cott. metaþ. ⁵ Cott. metaþ.
⁶ Cott. ȝooban. ⁷ Cott. anƿalb. ⁸ Cott. ȝooban ⁹ Cott. Ðe þe ne ƿenþ ꝥ þiȝ ȝoþ riē. ¹⁰ Cott. ȝelyȝð. ¹¹ þæp he ƿile, desunt in MS. Bod. ¹² Cott. meahȝen. ¹³ Cott. ȝeƿanne. ¹⁴ Cott. cƿeoƿan.
¹⁵ Cott. tƿeȝa. ¹⁶ Cott. mehtȝra. ¹⁷ Cott. cƿieȝð. ¹⁸ Cott. forþæm.
¹⁹ Cott. þýþer. ²⁰ Cott. riȝa. ²¹ Cott. mon. ²² Cott. ilce. ²³ Cott. bið.
²⁴ Cott. ȝoobum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm.
²⁸ Cott. ƿoȝ. ²⁹ Cott. hælo. ³⁰ Cott. he riocne. ³¹ Cott. hi hƿlc. ³² Cott. unƿæȝlic. ³³ Cott. mina lape.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega byrna. be þam ꝥ ðu mihte¹ þý eð ongytan hwæt ic
 gecgan wille. Ongyt nu hu unmihtige þa ŷfelan men beoþ.²
 nu hi ne mazon cuman wiber. ðiber ða ungewittigan gefceafra
 wilniaþ³ to to cumenne.⁴ 7 hu micle unmihtegnan⁵ hi wæron.
 gif hi hi nan gecýnbe næfbon.⁶ behealb nu mið hu hefigne
 racentan býriges 7 ungeræla hi sint gebundene. Hwæt þa cýlb.
 þonne hi furþum gan mazon. 7 eac ða ealban ceoplas. ða hwile
 þe hi gan mazon. wilniaþ rumer weorþscipes 7 rumer mæriþe.
 Ða cýlb riðað on heora fcafum. 7 manigfealbne plegan plegiaþ.
 ðær hi onhýriaþ⁷ ealþum monnum. 7 ða býregan nan puht
 nýllaþ ongunnan. ðær þe hi⁸ him aþþer mægen topenan oððe
 lofes oððe leana. ac boþ ꝥ wýre iŷ. iŷnaþ lúber 7 ðiber⁹ bpoli-
 genbe unþer þam hrofe eallra gefceafra. 7 ꝥ te þa ungewitte-
 gan¹⁰ gefceafra witon. ꝥ nýton þa býregan men. forþý sint ða
 crafcaŷ betran ðonne ða unweapaŷ. forþam ðe ælc mon fceal
 bion gefara. þam he wille þam he nýlle. ꝥ ge ŷe anwealdegort¹¹
 þe mæg becuman to þam hehtan hrofe eallra gefceafra. ꝥ iŷ
 Gode. ðam ný nan puht bufan. ne nan puht benýþan. ne
 ŷmbutan. ac ealle ðing sint binnan him on hiŷ anwealde. ge
 Gode iŷ wýre to lufienne. Ðu ne cweðe þu ær ꝥ ge wære an
 fepe mihtige ge þe mihte gan. ðeah he wolbe. oþ wýre eorþan
 ende. gwa þæt te nan bælc ðisse eorþan ofer ꝥ nære. ꝥ ilce þu
 miht gefencan be Gode. gwa gwa þe ær cweðon. ꝥ ge biþ mihti-
 gort. þe to him cunnon mæg. forþam he no hwiþer ofer
 cunnon ne mæg :-

§ VI.^p Be eallum þýrum pacum þu miht ongytan ꝥ þa goban
 biþ fmele mihtige. 7 ŷfelan biþ ælces mægenes 7 ælces
 crafces beþealde. hwý penyt þu ðonne ꝥ hi forlætan ða crafces
 7 folgian ðam unweapum. Ic wene ðeah ꝥ þu wille gecgan ꝥ hit
 ŷe for býrige ꝥ hi hi ne cunnon tocnapan. Ac hwæt gegyt ðu
 ðonne ꝥ ŷe for cufne. ðonne ŷio ungerceabwýnes. hwi gefaraþ
 hi ꝥ hi bið býrige. hwý nýllað hi fŷfingan æfter crafctum 7
 æfter fŷibome. Ic wæt þeah ꝥ fŷonhorney hi offt 7 hi mið
 flæþe oferfcmþ. 7 gytung hi ablent. wit cweðon ðeah ær ꝥ
 nan puht nære wýre þonne ungerceabwýnes. Ac hwæt willaþ
 þe nu¹² cweþan. gif ða gefceabwýnan habbaþ unweapaŷ 7 nillaþ

^p Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahre. ² Cott. bioð. ³ Bod. wiliað. ⁴ Cott. cumanne.
⁵ Bod. ungemihtgan. ⁶ Cott. næfben. ⁷ Cott. hýriað. ⁸ Bod. et
 Cott. hit. ⁹ Cott. hwiþer biþer. ¹⁰ Cott. gewittigan. ¹¹ Bod.
 anwealde hegort. ¹² Cott. wit nu wit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

gryman¹ æfter ƿiðbome 7 æfter cƿæftum. Ic ƿat ðeah ꝥ þu
 ƿilt cƿeþan ꝥ ƿrænner 7 ungemetƿæftnes hi ofritte. Ac hƿæt
 iſ ðonne unſcƿenſne² ðonne ƿe mon þe bioð³ to ungemetlice
 ofeƿgriðeð mið þum⁴ tæðran flæſce. buton he eft ƿerƿice 7
 ƿinne ƿiþ þa unƿearaſ ƿra he ƿriþort mæge. Ac hƿæt ƿilt ðu
 þonne cƿeþan. ƿiþ hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan⁵
 ƿillan foſlæt ælc ƿob 7 fulƿæþ þam ýfele. 7 biþ ðeah ƿerƿeað-
 ƿiſe. Ic ſecge ſie unmihtig 7 euc ealles nauht. forþam ƿra hƿa
 ƿra ðone ƿemænnan ƿob eallra ƿoba foſlæt. buton tƿeonne biþ
 ſe nauht. Ac ƿra hƿa ƿra ƿillnaþ ꝥ he cƿæftig ſie. he ƿillnaþ ꝥ
 he ƿiſ ſie.⁶ ƿra hƿa ƿra þonne cƿæftig biþ. he biþ ƿiſ. 7 ſe ðe
 ƿiſ biþ. he biþ ƿob.⁷ ſe þe ðonne ƿob biþ. ſe biþ ƿerƿælig. 7 ſe
 ðe ƿerƿælig biþ. ſe biþ eaðig. 7 ſe þe eaðig biþ. ſe biþ ƿob.⁸ be-
 þam⁹ bæle ðe ƿe ær ſiehton¹⁰ on þiſſe ilcan bec. Ac ic ƿene nu
 hƿonne ꝥ ðýrge men ƿillon ƿunðrian ƿæſ þe ic ær ſæðe. ꝥ ƿaſ
 ꝥ te ýfele men næron¹¹ nauhtar. forþæmþe þara iſ ma ðonne
 þara ofra. Ac ðeah hi hiſ nu næſne ne ƿeleſan. þeah ic iſ ƿra.
 ne maƿon ƿe næſne ƿerƿecan þone ýfelan mon clænne 7 un-
 tƿiſealne. ſe¹² ma þe ƿe maƿon hatan oððe habban ðeaðnc
 mon for cƿucene. ne biþ ſe cƿuca ðonne nýttra þe ſe ðeaða.
 ƿiþ him hiſ ýfel ne hƿeorþ. Ac ſe þe unƿerƿeclice hoſar. 7 hiſ
 ƿerƿeð nýle healban. ne biþ ſe nauht :

§ VII.¹ Ic ƿene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne ſie ealles
 ƿra ƿelic. ꝥ ſe ýfela mæge bon ýfel ðeah he ƿob ne mæge. 7 ſe²
 ðeaða ne mæge nauþer bon. ac ic ðe ſecge þæt ſe anƿealb¹³
 þara ýfena ne cýmþ of nanum cƿæfte. ac of unƿearum. ac ƿiþ
 þa ýfelan ſýmle ƿobe¹⁴ ƿæron.¹⁵ ðonne ne ðýbon hi nan ýfel.
 ne biþ¹⁶ ꝥ nane mihta ꝥ mon mæge ýfel bon. ac¹⁷ beoþ un-
 mihtu. ƿiþ ꝥ ƿoþ iſ ꝥ ƿe ær ƿerƿra ſiehtan¹⁸ ꝥ þe ýfel nauht ne
 ſie. þonne ne ƿýrcþ ſe nauht. ſe ðe ýfel ƿýrcþ. Ða cƿæþ ic.
 Ðeoð ƿoþ ꝥ iſ ꝥ þu ſerƿe.¹⁹ Ða cƿæþ he. Þu ne ſiehton²⁰ ƿe
 ær ꝥ nan ƿuht næſne mihtigra ðonne ꝥ hehte ƿob.²¹ Ða cƿæþ
 ic. Ðra hit iſ ƿra ðu ſerƿe.²² Ða cƿæþ he. Ne hit þeah ne mæge

¹ Doct. lib. iv. prosa 2.—Sed possunt, inquires, mali, &c.

² Bod. ƿriþſgan. ³ Cott. unſcƿenſne. ⁴ Cott. bioð. ⁵ Cott. þem. ⁶ Cott. fulla. ⁷ Bod. ƿiſſige. ⁸ Cott. ƿob. ⁹ Bod. ƿob. ¹⁰ Cott. þem. ¹¹ Cott. ſiehton. ¹² Cott. næſne. ¹³ Cott. bon. ¹⁴ Cott. anƿalb. ¹⁵ Cott. ƿobe. ¹⁶ Cott. ƿæron. ¹⁷ Cott. bioð. ¹⁸ Bod. j. ¹⁹ Cott. ſiehton. ²⁰ Cott. ſerƿe. ²¹ Cott. ſiehton. ²² Cott. ƿæge.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan yfel bon. Ða cƿæþ ic. Ðæt iſ ƿop. Ða cƿæþ he. Ðƿæþer ænig mon ƿene ꝥ ænig mon ƿie ƿƿa mihtag ꝥ he mæge bon eall ꝥ þæt he ƿille. Ða cƿæþ ic. Ne ƿenþ þæſ nan mon ðe hiſ ƿerit hæſþ. Ða cƿæþ he. Ðƿæt yfele men mazon ðeah yfel bon. Ða cƿæþ ic. Eala ꝥ¹ hi ne mihton. Ða cƿæþ he. Ðit iſ ƿreotol ꝥ hi mazon bon yfel. ⁊ ne mazon nan zob. ꝥ iſ ƿopþam ðe ꝥ yfel niſ nauht. ac þa zoban.² ƿiſ hi ƿulne anpealb habbaþ. hi mazon bon to zobes³ ꝥ ꝥ hi ƿillaþ. ƿopþý iſ ƿe fulla anpealb⁴ to tellanne to þam⁵ hehtum zobum.⁶ ƿopþam⁷ æþþer ƿe ƿe anpealb.⁸ ƿe þa oþru zob.⁹ anþ þa cƿæſtaſ. ƿe ƿe longe æp nembon. ƿinbon ƿærte on þam hehtan zobes.¹⁰ ƿƿa ƿƿa ælceſ huſeſ ƿah biþ ƿært æþþer ƿe on ðæne ƿlone. ƿe on þæm hƿope. ƿƿa biþ ælc zob¹¹ on Lobe ƿært. ƿopþæm he iſ ælceſ zobes æþþer ƿe hƿof ƿe ƿlone. Ðý iſ á to ƿilnianne þæſ anpealbes. ꝥ mon mæge zob¹² bon. ƿopþam ꝥ iſ ƿe beſta anpealb.¹³ ꝥ mon mæge ⁊ ƿille ƿell¹⁴ bon. ƿƿa læſſan ƿrebum ƿƿa maſan. ƿƿæþer he hæbbe. ƿopþam ƿƿa hƿa ƿƿa ƿillaþ¹⁵ zob¹⁶ to bonne. he ƿillaþ zob¹⁷ to habbenne.¹⁸ ⁊ miþ zobes to bionne. ƿop þiſ¹⁹ iſ ƿe Platoneſ cƿibe ƿenoz ƿop. ðe he cƿæþ. Ða ƿiſ an ane mazon bon to zobes²⁰ ꝥ hi ƿilniap.²¹ Ða yfelan mazon onginnon ꝥ hi ƿilniap. Ic naſ nu þeah ðu ƿille cƿeþan ꝥ Ða zoban onginnon hƿilum ꝥ hi ne mazon ƿopþþingzan. Ac ic cƿeþe. ꝥ²² hi hit hƿingzaþ ƿimle ƿopþ. þeah hi ꝥ ƿeone ne mægen ƿulſremman. hi habbaþ ðeah ƿulne ƿillan. ⁊ ƿe untƿeoſealþa ƿilla biop²³ to tellenne²⁴ ƿop ƿulſremmob ƿeone. ƿopþam²⁵ he næſpe ne ƿoplyrt ðam leaſum oððe hep. oððe þæp. oððe æþþæp. þeah ƿillaþ Ða yfelan ƿýncan ꝥ ꝥ hi lýrt. ðeah hit nu ne ƿie²⁶ nýrt. ne ƿopleoſaþ hi eac þone ƿillan. ac habbaþ hiſ ƿite. oþþe hep. oððe elleſ hƿæp. oððe æþþer. ƿe yſla ƿilla²⁷ to þonne hƿona ƿelt. ƿopþý hi ne mazon beſitan ꝥ zob²⁸ ꝥ hi ƿillniap.²⁹ ƿop ðý hi hit ðuph³⁰ ðone ƿillan ƿecaþ. nales þuph ƿihtne ƿeg.³¹ Ðe yſela³² ƿilla næſþ nænne ƿeſeſcipe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſþom þa ðiſ ƿpell aſeht hæſþe. Ða ongan he eſt ƿingzan anþ ðiſ cƿæþ.

¹ Bod. þaſ. Cott. þæp. ² Cott. gooban. ³ Cott. goobe. ⁴ Cott. anpalb. ⁵ Cott. þæm. ⁶ Cott. goobum. ⁷ Cott. ƿopþæm. ⁸ Cott. anpalb. ⁹ Cott. zob. ¹⁰ Cott. goobe. ¹¹ Cott. zob. ¹² Cott. zob. ¹³ Cott. anpalb. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnaþ. ¹⁶ Cott. zob. ¹⁷ Cott. zob. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿopþý. ²⁰ Cott. zob. ²¹ Cott. ƿillaþ. ²² Bod. þeah. ²³ Cott. biþ. ²⁴ Cott. tellenne. ²⁵ Cott. ƿopþæm. ²⁶ Cott. hit nýrt ne ƿie. ²⁷ Bod. ƿilla yfel. ²⁸ Cott. zob. ²⁹ Cott. ƿilniap. ³⁰ Cott. þupg. ³¹ Bod. nallaþ þuphtne ƿeg. ³² Cott. yſla. ³³ Cott. aſeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, and not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.*

§ I. **LEPER** nu au ꝥell be þam oꝥermooðum ꝥ þam unꝥiht-
 ꝥyꝥum cýnungum. þa þe geꝥioð ꝥittan on þam hehꝥtan heahꝥet-
 lum. þa ꝥcmað on manegꝥa cýnna hꝥæꝥlum. ꝥ bioð 'uton
 ýmbꝥtandenbe mið miclon geꝥeꝥꝥcipe huopa þeꝥna. ꝥ þa bioð
 nuð ꝥetlum. ꝥ mið gýlðenum hýlc ꝥꝥeoꝥbum. ꝥ mið manꝥ-
 ꝥealðum heꝥeꝥeapꝥum gebyꝥꝥe. ꝥ ꝥꝥeacꝥað eall moncýnn mið
 huopa þꝥýmme. ꝥ ꝥe ðe huopa ꝥelt. ne muꝥuð nauþeꝥ ne ꝥꝥuenð
 ne ꝥienð. þe ma ðe ꝥebenthe hund. ac bioð ꝥꝥiþe unꝥeꝥꝥæꝥlice
 upahafen on hꝥ Moðe ꝥoꝥþam unꝥemetlican anꝥealbe. Ac gꝥ
 him mon þonne aꝥint of þa clapaꝥ. ꝥ him oꝥtið þaꝥa þeunꝥa
 ꝥ þæꝥ anꝥealbeꝥ. ðonne miht þu geꝥeon ꝥ he bioð ꝥꝥiþe anlic
 þaꝥa hꝥ þeꝥna ꝥumum ðe him ðaꝥ þeꝥiað. buton he ꝥoꝥþa ꝥe.
 And gꝥ him nu þeꝥ gebyꝥeꝥ ꝥ him ꝥꝥið ꝥume hꝥile þaꝥa
 þeunꝥa of tohen. ꝥ þaꝥa clapa. ꝥ þæꝥ anꝥealbeꝥ. þonne þꝥncð
 him ꝥ he ꝥe on caꝥceꝥne gebyꝥoht. oððe on ꝥacentum. ꝥoꝥþam
 of þam unmetta. ꝥ þam unꝥemetlican geꝥeꝥelan. of þam ꝥꝥet-
 mettum. ꝥ of miꝥtlicum ðꝥýncum þæꝥ liþeꝥ. onꝥæcnað ꝥio
 roðe þꝥiaꝥ þæꝥe ꝥꝥænnegꝥe. ꝥ gebyꝥeꝥ huopa Moð ꝥꝥiþe ꝥꝥiþlice.
 þonne þeacꝥað eac þa oꝥeꝥmetta ꝥ unꝥeꝥꝥæꝥneꝥ. ꝥ þonne hu
 ꝥeoꝥþað gebołzen. ðonne ꝥꝥið ꝥ Moð beꝥꝥunꝥen mið þam ꝥelme
 þæꝥe hatheoꝥtneꝥꝥe. oþþæt hu ꝥeoꝥþað geꝥæꝥte mið þæꝥe un-
 ꝥoꝥneꝥꝥe. ꝥ ꝥꝥa geꝥæꝥte. ðiððan ꝥ ðonne geðon bið. ðonne
 onꝥuð him leoꝥan ꝥe tohopa þæꝥe ꝥꝥæce. ꝥ ꝥꝥa hꝥæꝥ ꝥꝥa hu
 uꝥꝥunꝥ ꝥillað. ðonne geheꝥ him þæꝥ hꝥ ꝥeꝥceleꝥt. Ic þe ꝥæbe
 geꝥꝥꝥuð æꝥ on þꝥꝥe ilcan bec. ꝥ ealle geꝥceapta ꝥillnoðon ꝥumeꝥ
 gober. ꝥoꝥ geꝥcynbe. ac ða unꝥihtꝥꝥan cýnꝥaꝥ ne maꝥon nan
 goð ðon. ꝥoꝥ þam ic þe nu ꝥæbe. nu ꝥ nan ꝥunðoꝥ. ꝥoꝥþam hu
 hu unðeꝥꝥioðað eallum þam unꝥeapum þe ic ðe æꝥ nembe. ꝥeal
 ðonne nebe to þaꝥa hlaꝥoꝥða ðome þe he hune æꝥ unðeꝥꝥeobbe.
 ꝥ ꝥe ꝥꝥꝥe iꝥ. ꝥ he him nýle ꝥuðum ꝥiþꝥunnan. þæꝥ he hu
 anꝥunnan ꝥołbe. ꝥ ðonne on þam geꝥinne þuðꝥꝥunian mihte.
 þonne næꝥbe he hu nane ꝥeýlbe :

§ II.^a Ða ꝥe ꝥꝥꝥoðm ða þꝥ leoð aꝥunꝥen hæꝥbe. þa onꝥan he
 eꝥt ꝥꝥellian ꝥ þuꝥ cꝥæþ. Geꝥiꝥt ðu nu on hu miclum. ꝥ on hu

* Boet. lib. iv. metrum 2.—Quos vides sedere calso, &c.

^a Boet. lib. iv. pross 3.—Videans igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

biopum. 7 on hu ðiortpum honareapa¹ þara unþeapa þa ýfel-
 pillendan 7rciaþ. 7 hu ða zoban² 7rcnaþ beorhtor þonne 7unne.
 forþam³ þa zoban² næfre ne beoþ beðæleþa þara ebleana hiora⁴
 zober.⁵ ne þa ýfelan næfre þara 7ita ðe hi geeapnaþ. Ælc þing
 þe on ðigge 7opulke 7eþon biþ. hæfþ eblean. 7ýnce hpa þ þ he
 7ýnce. oððe ðo þ þ he ðo. á he hæfð þ þ he earpaþ.⁶ Ný þ
 eac nauht unriht⁷ 7pa 7pa 7io Romana þeap 7ær.⁸ 7 7et⁹ i7 on
 manegum ðeobum.¹⁰ þ mon heþ ænne hearoðbeah¹¹ 7ýlþenne
 æt 7umer ærne7e7er enbe. 7ærþ þonne micel folc to. 7 7innaþ¹²
 ealle enbeme7.¹³ ða þe hiora ærninge 7iepaþ. 7 7pa hpic 7pa
 æ7e7t to ðam beage cýmp. þonne mot 7e hine habban hum. ælc
 7ilnaþ þ he 7cfe æ7e7t to cuman 7 linc habban. ac anum he
 ðeah 7ebýnaþ.¹⁴ 7pa ðeþ eall moncýnn. on 7ý7 anbeparþan h7e.
 7innaþ. and onet7aþ. and pillnað ealle¹⁵ þær he7tan zober.¹⁶
 ac hit i7 nanum¹⁷ men 7etiohhob. ac i7 eallum monnum. for-
 þæm i7 ælcum þearf þ he h7ie eallan¹⁸ mæ7ne¹⁹ æ7ter þære
 meþe. þære meþe ne 7ý7þ næfre nan zob²⁰ man beþæleþ. ne
 mæ7 hine mon no miþ rihte hatan 7e zooba. 7if he biþ þær
 he7tan zoober beþæleþ.²¹ forþæm nan zob²² þeop ne biþ
 buton zobum²³ ebleanum. ðon ða ýfelan þ þ hi ðon. 7ýmle biþ
 7e beah²⁴ zober²⁵ ebleane7 þam zobum²⁶ 7ehealben on ecne77e.
 ne mæ7 þara ýfelena ýfel þam zoban²⁷ beniman heora zoober
 7 hiora 7lice7. ac 7if hi þ zob buton himfelsum hæfþen.
 ðonne meah7e hi mon hi7 beniman.²⁸ oþer 77e7a oððe 7e ðe
 hit æp 7ealbe. oððe oþer mon.²⁹ Ac þonne 7opliet zob³⁰ man
 hi7 leanum.³¹ ðonne he hi7 zob 7oplaet. On7it nu þ te ælcum
 men hi7 a7en zob³² 7ifþ zob eblean. þ zob þ te onunnan him
 7elfum biþ. Ðpa 7inna monna pile c7eþan þ æn7 zob man 7ie
 beþæleþ ðær he7tan zober. forþam he 7imle æ7ter þam
 77incþ. Ac 7emun ðu 7imle ðær miclan 7 þær 7æ7nan ebleane7.

¹ Cott. hpo reaþa. ² Cott. gooban. ³ Cott. forþæm. ⁴ Cott.
 gooban. ⁵ Cott. goober. ⁶ Cott. geeapnað. ⁷ Cott. unriht. ⁸ Bod.
 Romana þeap 7ær. ⁹ Cott. 7et. ¹⁰ Cott. biobum. ¹¹ Cott. beag.
¹² Cott. 7ýnað. ¹³ Bod. enbeme7t. ¹⁴ Cott. gebýneð. ¹⁵ Cott.
 ealle. ¹⁶ Cott. goober. ¹⁷ Cott. anum. ¹⁸ Cott. ealle. ¹⁹ Cott.
 mægene. ²⁰ Cott. zob. ²¹ Cott. ne mæ7 hine mon no miþ rihte
 hatan 7e zooba. 7if he bið þær he7tan zoober beþæleþ. ²² Cott.
 goob. ²³ Cott. goobum. ²⁴ Cott. beag. ²⁵ Cott. goober. ²⁶ Cott.
 goobum. ²⁷ Cott. gooban. ²⁸ Bod. hiora zob. buton himfelsum
 næ7þen. þonne mihte hi mon hi beniman. ²⁹ Bod. 7ealbe oðþa oþer
 ma. ³⁰ Cott. goob. ³¹ Bod. 7eapnan. ³² Cott. goob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eblean iſ oſer ealle oþre² lean to luſienne.³ ꝥ ðo þær lean to þam forþrecenan goðum⁴ þe ic ðe ær tealbe on ðriððan bec. þonne hi þonne geƿaderuðe⁵ bioþ. ðonne miht⁶ þu onſitan ꝥ þa geſælþa ꝥ ꝥ hehte goð⁷ biþ eall an. ꝥ ꝥ hiþ Loð. ꝥ þonne ðu miht⁸ eac onſitan ꝥ ælc goð⁹ man biþ eabiȝ. ꝥ ꝥ ealle geſælȝe men beoþ¹⁰ Loðar. ꝥ habbaþ ecu eblean hiopa¹¹ goðer : .¹²

§ III.¹ Forþam¹³ ne ðearf nænne ƿiſne mon tƿeogan. ꝥ ða ſſelan nabban eac ece¹⁴ eblean heopa ſſeleſ. ꝥ biþ ece ƿite. Deah ðu nu ƿene ꝥ hiopa hƿiſlc¹⁵ geſelȝ¹⁶ ƿe heþ for ƿopulbe. he hærf ðeah ſſmle¹⁷ hiſ ſſel mið hum. ꝥ eac þær ſſeleſ¹⁸ eblean ða hƿile þe hit hum liap. Niſ nu nan ƿiſ man ꝥ nȳte ꝥ te goð¹⁹ ꝥ ſſel bioþ ſſmle²⁰ unȝeſƿæne betƿux²¹ hum. ꝥ ſſmle²² on tƿa²³ ƿillaþ. ꝥ ſſa ſſa ðær goðan ȝobner biþ hiſ aȝen goð²⁴ ꝥ hiſ aȝen eblean. ſſa biþ eac þær ſſelan ſſel hiſ aȝen ſſel. ꝥ hiſ eblean. ꝥ hiſ aȝen ƿite. ne tƿeoþ nænne mon ȝiſ he ƿite hærf. ꝥ he næbbe ſſel. Dƿæt ƿenap þa ſſelan ꝥ he beon bebælbe ðara ƿita ꝥ ſſint fulle ælceſ ſſeleſ. nallaſ²⁵ no ꝥ an ꝥ hi bioþ aſſylbe. ac forneah to nauhteȝebone. Onȝit nu be þam goðum hi miſel ƿite þa ſſelan ſſmle habbaþ. ꝥ ȝehȳp ȝiſ²⁶ ſum biſpell. ꝥ ȝehenalþ þa ſel þe ic þe ær ſæbe. Eall ꝥ. ꝥ te annere hærf. ꝥ þe racȝap þæt te ſie. ða hƿile þe hit æt ſomne biþ. ꝥ ða ſamſƿæðneſſe þe hataþ goð. Sƿa ſſa an man biþ man. ða hƿile ðe ſio ſaſl ꝥ þe lichoma biþ ætſomne.²⁷ þonne hi þonne ȝeſiðnebe bioþ ðonne²⁸ ne bið he ꝥ ꝥ he ær þær. ꝥ ilce þu miht²⁹ ȝeſencan be ðam lichoman ꝥ be hiſ lumum. ȝiſ þara luma hƿiſlc³⁰ of biþ. ðonne ne biþ hit no full mon ſſa hit ær ſaſ. ȝiſ eac hƿiſlc goð³¹ man ſſom goðe ȝeſite. ðonne ne biþ he þe³² ma fullice goð. ȝiſ he eallunga ſſom goðe³³ ȝeſite. þonan hit ȝebȳnaþ ꝥ ða ſſelan ſſolætaþ ꝥ ꝥ hi ær biðon³⁴ ne³⁵ bioþ

¹ Doct. lib. iv. proſa 8.—Quæ cum ita ſint, &c.

¹ Cott. forþam. ² Cott. oðra. ³ Cott. luſienne. ⁴ Cott. goðum.
⁵ Cott. geƿaderuðe. ⁶ Cott. meah. ⁷ Cott. goð. ⁸ Cott. meah.
⁹ Cott. goð. ¹⁰ Cott. bioð. ¹¹ Cott. heopa. ¹² Cott. goðer ¹³ Cott.
forþam. ¹⁴ Cott. næbben eac ecu. ¹⁵ hƿiſlc, deest in MS. Bod.
¹⁶ Bod. geſælþe. ¹⁷ Cott. ſſmle. ¹⁸ Cott. ſſeleſ. ¹⁹ Cott. goð.
²⁰ Cott. ſſmle. ²¹ Cott. betƿex. ²² Cott. ſſmle. ²³ Cott. tu.
²⁴ Cott. goð. ²⁵ Cott. nallaſ. ²⁶ Cott. ȝet. ²⁷ Cott. ætſomne
bioð ²⁸ hi þonne ȝeſiðnebe bioð þonne, deest in MS. Bod. ²⁹ Cott.
meah. ³⁰ Cott. hƿiſlc. ³¹ Cott. goð. ³² Cott. þon. ³³ goðe,
deest in MS. Cott. ³⁴ Cott. biðon. ³⁵ Cott. ꝥ ne.

'for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær pæron. Ac þonne hi þ Ʒob¹ fopplætap Ʒ peopþaƷ
ýfele. ðonne ne beop² hi nauhtap buton anlicneƷ. þ mon mæƷ
Ʒerion þ hi Ʒio men pæron.³ ac hi habbaþ þæƷ menniƷceƷ
ðonne þone betƷcan ðæl foplopen. Ʒ þone fopcupeƷtan⁴ Ʒe-
healben. hi fopplætap þ Ʒecýnbelice Ʒob. þ⁵ Ʒint menniƷclice
peapap. Ʒ habbaþ þeah manneƷ anlicneƷƷe ða hƷile þe hi
libbaþ:-

§ IV.^u Ac ƷƷa ƷƷa manna ƷobneƷ⁶ hi aheƷƷ ofep þa men-
niƷcan Ʒecýnb. to þam⁷ þ hi beop Ʒobap Ʒenemnebe.⁸ ƷƷa eac
hiopa ýfelneƷ apƷƷƷ hi unþep ða menniƷcan Ʒecýnb. to þam⁹
þ hi bioþ ýfele Ʒehatene. þ þe cƷepap Ʒie nauht. Fopþam ƷiƷ
ðu ƷƷa Ʒeplætne mon metƷt þ he biþ aþeƷƷeþ fƷom Ʒobe¹⁰ to
ýfele. ne miht¹¹ ðu hune na miþ Ʒihte nemnan man. ac neaƷ.
Lif þu þonne¹² on hƷilcum men onƷiƷt. þ he biþ ƷiƷƷe Ʒ
neapene. ne Ʒcealt þu hune na hatan man. ac ƷulƷ. Anþ þone
peþan þe biþ þƷeopteme. þu Ʒcealt hatan hunþ. nallaƷ¹³ mann.
Anþ ðone leaƷan lƷteƷan. þu Ʒcealt hatan fox. næƷ mann. Anþ
ðone unƷemetlice moþegan Ʒ ýƷƷienþan.¹⁴ ðe to micelne anþan
hæƷƷ. ðu Ʒcealt hatan leo. næƷ mann. Anþ þone Ʒænan. þe biþ
to ƷlaƷ. ðu Ʒcealt hatan aƷƷa ma þonne man. Anþ þone unƷe-
metlice eapƷan. þe him onþƷæt maþe¹⁵ þonne he þƷƷƷe.¹⁶ þu
miht¹⁷ hatan hapa. ma ðonne man. Anþ þam¹⁸ unƷeƷtæƷþegan
Ʒ ðam¹⁹ hælgan.²⁰ þu miht²¹ ƷecƷan²² þ hi biþ Ʒinþe Ʒelicepa.
oððe unƷtallum fƷugelum. ðonne ƷemetƷƷeƷtum monnum. Anþ
þam þe ðu onƷiƷt þ he liþ²³ on hiƷ lichaman lƷƷtum. þ he biþ
anlicoƷt ƷeƷtum ƷƷinum. þe Ʒimle Ʒillnaþ²⁴ lieƷan on fƷulum
Ʒolum. Ʒ hi nýllaþ apƷýlgan²⁵ on hlutƷum ƷeƷteƷum.²⁶ ac
þeah hi Ʒelþum hƷonne beƷþemþe peopþon. ðonne Ʒleaþ he eft
on þa Ʒolu Ʒ bepealþaþ þæƷ on. Ða Ʒe ƷiƷþom þa þiƷ Ʒpell
apeht hæƷþe. ða onƷan he Ʒingan Ʒ þƷ cƷæþ.

^u Boet. lib. iv. prosa 8.—Sed cum ultra homines, &c.

¹ Cott. Ʒobþ. ² Cott. bioþ. ³ Cott. pæƷen. ⁴ Bod. fopcuþepan.
⁵ Bod. Ʒ. ⁶ Cott. ƷobþneƷ. ⁷ Cott. þon. ⁸ Cott. Ʒenemþe. ⁹ Cott.
þon. ¹⁰ Cott. Ʒobþe. ¹¹ Cott. meahƷ. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleƷ. ¹⁴ Bod. ýƷƷienþe. ¹⁵ Cott. ma. ¹⁶ Cott. þƷƷe.
¹⁷ Cott. meahƷ. ¹⁸ Cott. þam. ¹⁹ Cott. þam. ²⁰ Cott. Ʒalan.
²¹ Cott. meahƷ. ²² Cott. ƷecƷan. ²³ Cott. liƷþ. ²⁴ Cott. Ʒimle
mllaþ. ²⁵ Cott. næƷƷe nallaþ apƷýhan. ²⁶ Cott. ƷeƷteƷum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.*

§ I. IL ðe¹ mæx peccan of ealþum leaþum ƿellum ƿum
 ƿiþe anlic ƿell þære ƿræce þe ƿit nu ýmbe ƿræcon. Ðit ge-
 býrebe ƿio on Tjioiana ƿerinne ꝥ þær ƿær an cýning þær nama
 Aulixef. ƿe hæfþe tƿa ðioða unþer þam Kaþene. Ða ðioða
 ƿæron hatene Iƿaciƿe 7 Retie. 7 ðær Kaþeneþ nama ƿær Aƿa-
 memnon. Ða ƿe Aulixef mið þam Kaþene to þam ƿerolhte for.
 Ða hæfþe he ƿume hundreð ƿiƿa. Ða ƿæron hi ƿume ten ƿear
 on þam ƿerinne. Ða ƿe cýning eft ham ceþbe ƿrom þam Kaþene.
 7 hi ꝥ lanð hæfþon ƿerunnen. Ða næfþe ma ƿiƿa þonne an. ꝥ
 ƿær ðeah þƿe meþƿe. Ða ƿerþob hine heah ƿeber 7 ƿorþm ƿæ.
 ƿearþ Ða forþƿiþan on an iƿlonð ut on² ðære ƿenbel ƿæ. þæ
 ƿær þær Apollineþ bohtor. Iober ƿuna. ƿe Iob ƿær hioþa
 cýning. 7 licette ꝥ he ƿceolbe bion ƿe hehƿta Gob. 7 ꝥ býrge
 folc him ƿelýfþe. forþamþe he ƿær cýne cýnner. 7 hi nýrton
 nænne oþerne Gob on ðære timan. buton hioþa cýningaþ hi
 ƿeorþobon for Lubar. Ða ƿceolbe þær Iober fæþeþ beon eac
 Gob. þær nama ƿær Saþurnur. 7 hi ƿa ilce eal cýn³ hi hæfþor
 for Gob. þa ƿa hioþa an ƿe Apollinur ðe ƿe ær ýmb ƿræcon
 ðær Apollineþ bohtor ƿceolbe bion ƿýbene. þære nama ƿær
 Kynke. ƿio hi fæþon ƿceolbe bion ƿiþe þrýcƿærtaƿu. 7 ƿio
 ƿunobe on ðam iƿlanbe þe ƿe cýning on forþƿiþen ƿearþ ðe ƿe
 ær ýmbe ƿræcon. Ðio hæfþe ðær ƿiþe micle ƿerobe hƿe
 ðegna. 7 eac oþerþa mæþena. Sona ƿa hio ƿeƿeah ðone for-
 þƿiþenan cýning þe ƿe ær ýmb ƿræcon. þær nama ƿær Aulixef.
 Ða ongan hio hine lƿiþan. 7 hioþa æƿþer oþerne ƿiþe unƿe-
 methce. ƿa ꝥ te he for hƿe lƿiþan forlet hi ƿice eall. 7 hi
 cýniþen. 7 ƿunobe mið hƿe of ðone ƿƿiþt ꝥ hi ƿegnaþ him ne
 mihton lenx mið ƿerunian. ac for hioþa earþer lƿiþan 7 for
 ðære ƿræce tihobon hine to forlætanne. Ða ongunnon leaƿe
 men ƿýrcan ƿell. 7 fæþon ꝥ hio ƿceolbe mið hƿe þrýcƿærþ.
 þa men forþneþan. Ð ƿeorþan hi an ƿilbe ðeora lic. 7 ƿiððan
 ƿlean on þa ƿaccentan 7 on corþaþ. Sume hi fæþon ꝥ hio
 ƿceolbe forþceorþan to leon. 7 ðonne ƿeo ƿceolbe ƿræcan.⁴
 þonne ƿýnbe hio. Sume ƿceolþan bion eforaþ. 7 ðonne hi
 ƿceolþan hioþa ƿaþ ƿioþian. þonne ƿnýmetoban hi. Sume
 ƿurþon to ƿulþan. Ða ðuton. ðonne hi ƿræcan ƿceolþon.

* Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.

¹ Bod et Cott. þa.

² Bod. et Cott. uton.

³ Bod. et Cott. ælcma.

CHAPTER XXXVIII.

§ 1. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purdon to þam ðeopcýnne þe mon hat tigrur. Ða peopð eall ge zereþrice forþerfeþ to mytlicum ðeopcýnnum. ælc to sumum ðiope. buton þam cýnunge anum. Ælcne mete hi onrcuneþon þe men etaf. ⁊ pilnobon ðara þe ðeop etaf. Næfþon hi nane aulicneſſe manna ne on lichoman ne on ſtemme. ⁊ ælc riſſte ðeah hiſ zepit ſpa ſpa he ær riſſte. ꝥ zepit þaſ riſþe forſenþe for þam ermbum ðe hi ðrozan. Ðræt þa menn ðe þýrum leaſungum zelefþon. ðeah riſſton þæt hio mið þam ðrýcſæfte ne mihte ðara manna Mōbon penþan. þeah hio ða lichoman onpenþe. Gala ꝥ hit iſ micel cſæft ðæſ Mōbeſ for ðone lichoman. Be ſpilcum ⁊ be ſpilcum þu miht onſitan ꝥ ge cſæft þæſ lichoman biþ on þam Mōbe. ⁊ ꝥ te ælcum men ma þeruaþ hiſ Mōbeſ unþearaſ. ðæſ Mōbeſ tioþ eallne þone lichoman to him. ⁊ þæſ lichoman mettrunneſ ne mæx ꝥ Mōb eallunga to him zetion:.

§ II.^w Ða cſæþ ic. Ic eom zepara ꝥ ꝥ iſ forþ. ꝥ þu ær ſæbert. ꝥ þæſ ꝥ hit nauht ſæpe þæt mon ða ýfel-pullenþan men hete netanu. oððe pilþeop.¹ ðeah hi manneſ onlicneſſe hæbþen. Ac gif ic hæfþe ſpilcne anpealb² ſpýlce ge ælmihteza Grob hæfþ. ðonne ne lete ic no ða ýfelan þerian ðam³ zobum⁴ ſpa riþe ſpa hi nu boþ. Ða cſæþ he. Niſ hit him no ſpa longe alefeþ ſpa þe ðýneþ. ac ðu miht onſitan ꝥ him biþ riþe hræðlice zertýneþ⁵ hioþa onſorþneſſe. ſpa ic þe nu rihte ſeczan wille. ðeah ic zet emtan⁶ næbbe for oþerpe⁷ ſpſæce. ðæſ hi ðone unnýtcan anpealb⁸ næfþen þe hi penaf ꝥ hi habbaþ.⁹ ðonne næfþon hi ſpa micel wite ſpa hi habban ſeulon. Ða ýfelan biþ micle¹⁰ ungerælſgſan þonne. ðonne¹¹ hi maſan purhtion¹² þæt ýfel ꝥ hi lýt. þonne hi þonne bion. þonne hi hit bon ne maſon. ðeah ðiſ¹³ ðýtze men ne zeferan.¹⁴ Ðiſ iſ riþe ýfel ꝥ mon¹⁵ ýfel wille. ⁊ hit¹⁶ iſ þeah micle ſýnne ꝥ hit mon mæx bon.¹⁷ forþæm¹⁸ ge ýfela¹⁹ willa biþ toſtenceþ. ſpa þe pecelý²⁰ beforþan ſýne. gif mon ꝥ peopc purhtion²¹ ne²² mæx. Ac ða ýfelan²³ habbaþ hſilum ðuo ungerælþa.²⁴ an iſ ꝥ hi ýfel willaþ. oþer ꝥ ꝥ hi maſon. þrūðþe ꝥ hi hit purhtioþ.²⁵

^w Boet. lib. iv. proſa 4.—Tum ego, Fator, inquam, &c.

¹ Cott. pilþeop. ² Cott. anpealb. ³ Cott. þæm. ⁴ Cott. zobum.
⁵ Cott. zertýneþ. ⁶ Cott. æmettan. ⁷ Cott. oðpe. ⁸ Cott. unnettan anpealb.
⁹ Cott. hæbþen. ¹⁰ Cott. hioð ſýmle. ¹¹ Bod. þone.
¹² Cott. maſon purhtion. ¹³ Cott. hiſ. ¹⁴ Cott. zeferan. ¹⁵ Cott. mon ꝥ.
¹⁶ Bod. he. ¹⁷ bon, deest in MS. Cott. ¹⁸ Cott. forþæm forþæm.
¹⁹ Cott. ýfela. ²⁰ Cott. þæp ſec. ²¹ Cott. purhtion. ²² ne, deest in MS. Bod.
²³ Cott. ýfelan. ²⁴ Cott. ungerælþa. ²⁵ Cott. purhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþam¹ Iob hæfþ getiohhob to fellenne² witu 7 erimþa þam yfelum³ monnum for hioþa yrlum weorcum. Ða cwæp ic. Ðra hit is 7 gpa ðu wegt. 7 þeah ic wolbe gewyrcean. gif ic mihte.⁴ 7 hi næfbon þa heafðgælaþa 7 hi mihton yfel don. Ða cwæp he. Ic wene þeah 7 him lorige ge anwealb⁵ ær þonne ðu woldest.⁶ oððe hi wenen. forþæm nan riht nis lang⁷ færes on þis anþreapdan life. þeah monnum þýnce 7 hit lang is. Ac riþe oft ge midla anwealb⁸ ðara yfelena gehwilt riþe færlíce. gpa gpa xreat beam on rýða⁹ wýrcþ hlubne býnt ðonne men læst wenaþ. 7 forþam¹⁰ ege hi biop¹¹ rimle riþe earne. Lif hi ðonne hioþa yfel earne gebed. hu ne biþ þonne rimle 7 lange yfel wýre ðonne 7 weorce. Ðeah nu þa yrlan næfre ne wurdon¹² beade. Ðeah ic¹³ wolbe cweþan 7 hi wæron¹⁴ earmorfe.¹⁵ Lif þa earimþa ealle¹⁶ soþe¹⁷ sint. Ðe we lange¹⁸ ær ýmbe wehton.¹⁹ 7 ða yrlan²⁰ her on worulde²¹ habban weolban.²² þonne is wec weortol. 7 þa earimþa beoþ²³ enbeale ge wece²⁴ biop. Ða cwæp ic. Ðæt is woruldlic 7 ðu wegt.²⁵ 7 riþe eapwlic býregum monnum to onwitanne. Ac ic onwite þeah 7 hit belimþ geþog wec to þære gwræce þe wit ær ýmbe gwræcon. Ða cwæp he. Ic ne gwræce nu no to býregum monnum. ac gwræce to þam þe williaþ²⁶ fýrdom onwitan. forþæm 7 biþ tacn fýrðome. 7 hine mon willige²⁷ gehewan²⁸ 7 onwitan. Ac gif býrga hweone trefe²⁹ ænige ðara grella. Ðe we ær ýmbe³⁰ gwræcon on riþe ilcan bec. ðonne gewerce he. gif he mæge. oþer trefa oððe þara grella rum lea ge oððe ungelic ðære gwræce þe wit æfter gýrniaþ. oððe wriðbe weob onwite 7 geleaf 7 wit on riht gýrniaþ.³¹ gif he þara nan ne beþ.³² ðonne nat he hwæt³³ he menþ.³⁴

§ III.² Ac ic ðe mæg get³⁵ tæcan oþer ðing þe býregum monnum wile ðincan get³⁶ ungeliefendlice.³⁷ 7 is ðeah geþog

² Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

¹ Cott. forþæmþe. ² Cott. fellanne. ³ Cott. yrlum. ⁴ Cott. mealt. ⁵ Cott. anwalb. ⁶ Cott. wolbe. ⁷ Cott. long. ⁸ Cott. anwalb. ⁹ Cott. wuda. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. wuden. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. wæpen. ¹⁵ Cott. earmorfe 7 ungewelgorte. ¹⁶ Cott. ealla. ¹⁷ Cott. soþa. ¹⁸ Cott. longe. ¹⁹ Cott. wehton. ²⁰ Cott. yrlan. ²¹ Cott. weoruld. ²² Cott. weolben. ²³ Cott. fýrþome bioð. ²⁴ Cott. eac. ²⁵ Cott. wegt. ²⁶ Cott. wec. ²⁷ Cott. weleage. ²⁸ Cott. weleafe. ²⁹ Cott. weleafe. ³⁰ Cott. weleafe. ³¹ Cott. weleafe. ³² Cott. weleafe. ³³ Cott. weleafe. ³⁴ Cott. weleafe. ³⁵ Cott. weleafe. ³⁶ Cott. weleafe. ³⁷ Cott. weleafe.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam ƿelle ðe ƿit æfter ƿýrnar. Ða cƿæp ic. Ðræt iƿ þ
 la ðinga. Ða cƿæp he. Ðit iƿ þ þ ða ƿfelan¹ biop micle ƿerfelz-
 nan ðe on ðifre ƿopulbe² habbaþ micelne ƿean 7 manizfealb³
 ƿite⁴ ƿop hýra⁵ ƿfelum.⁶ ðonne þa ƿen þe nane ƿræce nabbap.
 ne nan ƿite on þifre ƿopulbe ƿop huopa ƿfle. Ne ƿene ðeah nan
 mon þ ic ƿop þæm anum ðýlllic ƿræce. ðe ic ƿolbe unþeapaf
 tælan. 7 ƿobe hæƿan. 7 miþ ðære byrne⁷ men ðræcian 7
 tihcan⁷ to ƿoðum ðeapum. ƿopþam⁸ ege ðær ƿitef. ac ƿop
 oppum þingum⁹ ic hit ƿræce¹⁰ zet ƿrþop. Ða cƿæp ic. ƿop
 hƿilcum¹¹ oppum ðingum ƿolbert¹² ðu þ ƿræcan.¹³ buton ƿop-
 þam¹⁴ ðe þu nu næbert. Ða cƿæp he. Lemunƿt¹⁵ ðu þ ƿit ær
 ƿræcon. þ ƿær þ þa ƿoban¹⁶ hæfben¹⁷ ƿýmle anƿealb¹⁸ 7 ƿe-
 felþa. 7 þa ƿfelan¹⁹ næfben næfne nauþer. Ða cƿæp ic. Ðæt
 ic ƿeman. Ða cƿæp he. Ðræt ƿenƿt ðu nu. ƿif þu ƿerihƿt
 hƿýlcne ƿrþe unƿerfelzne mon. 7 onƿit ƿeah hƿæt hƿegu²⁰
 ƿober²¹ on him. hƿæþer he ƿe ƿra unƿerfelz ƿra ƿe þe nan ƿiht
 ƿober²² næfþ. Ða cƿæp ic. Ðe me þýncþ ƿerfelzna. ðe hƿæt
 hƿegu²³ hæfþ. Ða cƿæp he. Ac hu þýncþ ðe þonne be þam²⁴ þe
 nan ƿiht ƿober²⁵ næfþ. ƿif he hæfþ²⁶ ƿumne eacan ƿfeleþ. ƿe þu
 ƿilt ƿecƿan þonne zet²⁷ ƿis unƿerfelzna ðonne ƿe oþer. ƿop þær
 ƿfeleþ²⁸ eacan. Ða cƿæp ic. Ðri ne ƿceolbe me ƿra ðincan.²⁹
 Ða cƿæp he. Telo þonne þ ðe ƿra þincþ.³⁰ onƿit ðonne miþ
 unneapþan³¹ Moþe þ þa ƿfelan³² habbaþ ƿmle³³ hƿæt hƿegu³⁴
 ƿober on ƿemonz huopa ƿfel. þ iƿ huopa ƿite þ mon mæg ƿrþe
 eaþe ƿeræccan miþ ƿihte him to ƿobe.³⁵ Ac þa þe him biþ un-
 ƿitnoþe eall huopa ƿfel on ðifre ƿopulbe. habbaþ ƿum ƿfel
 hæfigne 7 ƿræcnþlicne þonne æmz³⁶ ƿite ƿe on þifre ƿopulbe.
 þ iƿ þ him biþ unƿerfelnoþe³⁷ huopa ƿfel on þifre ƿopulbe.³⁸ þ
 iƿ þ ƿreotologyte tacn³⁹ þær mærtan ƿfeleþ on þifre ƿopulbe.⁴⁰

¹ Cott. ƿflan. ² Cott. ƿeopulbe. ³ Cott. ƿitu. ⁴ Cott. huopa.
⁵ ƿfelum, deest in MS. Cott. ⁶ Cott. býrne. ⁷ Cott. þræcƿan 7
 tƿhtan. ⁸ Cott. ƿopþæm. ⁹ Cott. þingum. ¹⁰ Cott. ƿræc. ¹¹ Cott.
 hƿýlcum. ¹² Cott. ƿolbert. ¹³ Cott. ƿræcan. ¹⁴ Cott. ƿopþæm.
¹⁵ Cott. ƿemanƿt. ¹⁶ Cott. ƿoðan. ¹⁷ Cott. hæfben. ¹⁸ Cott.
 anƿalb. ¹⁹ Cott. ƿflan. ²⁰ Cott. hƿegu. ²¹ Cott. ƿober. ²² Cott.
 ƿober. ²³ Cott. hƿegu. ²⁴ Cott. þæm. ²⁵ Cott. ƿober. ²⁶ Bod.
 næfþ. ²⁷ Cott. zet. ²⁸ Cott. ƿfeleþ. ²⁹ Cott. þýncan. ³⁰ Ða
 cƿæþ he. Telo þonne þ þe ƿra þincþ, deest in MS. Cott. ³¹ Cott. un-
 neapþan. ³² Cott. ƿflan. ³³ Cott. ƿýmle. ³⁴ Cott. hƿegu. ³⁵ Cott.
 ƿobe. ³⁶ Bod. an. ³⁷ Cott. unƿitnoþ. ³⁸ Cott. ƿeopulbe. ³⁹ Cott.
 tacen. ⁴⁰ Cott. ƿeopulbe.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. *Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

ƿ þær ƿýrƿtan¹ ebleaner æfter ðýrre ƿorulbe. Ða cƿæð ic. Ne² mæg ic ðær ofƿacan. Ða cƿæþ he. Forþæm ƿint ungerælignan þa ýfelan. forþæm him biþ buton ƿerýrhtum forƿitan hiopa ýfel ðonne þa ƿien þe him biþ hiopa ýfel ƿeleaƿ be heopa³ ƿerýrhtum. forþæm hit iſ riht þ̅ mon ýfelhe þa ýfelan.⁴ ƿ hit iſ ƿoh⁵ þ̅ hi mon læte unrihtobe. Ða cƿæþ ic. Þra ofræcþ þær. Ða cƿæþ he. Ne mæg nan man ofƿacan þ̅ hit ne ƿie eall ƿoh⁶ þ̅ te riht biþ.⁷ ƿ eall ýfel þ̅ te ƿoh biþ. Ða cƿæþ ic. Ic eom ƿriþe ƿeþreþeð mið ðýrre ƿræce. ƿ ƿunþriþe⁸ forþam⁹ ƿra rihtƿiſ bema ænige unrihte ƿiſe ƿille forƿitan. Ða cƿæþ he. Be hƿam¹⁰ cƿeſt þu þ̅. Ða cƿæþ ic. Forþanþe¹¹ ðu ær cƿæbe þ̅ he unriht dýðe. þ̅ he lete unrihtnóð¹² þa ýfelan. Ða cƿæþ he. Ðæt iſ hiſ ƿeorþƿiſe. þ̅ he ƿra ƿiſol¹³ iſ. ƿ ƿra ƿumeblice ƿiſð. þ̅ iſ micel ƿiſu¹⁴ þ̅ he ƿebið oððæt ða ýfelan¹⁵ onƿitaþ hýra¹⁶ ýfel ƿ gecƿiſpaþ¹⁷ to ƿobe.¹⁸ Ða cƿæþ ic. Nu ic onƿite þ̅ hit nu ece ƿiſu þ̅ he ƿiſ þam¹⁹ ýrlum. ac iſ hƿæt hƿeƿu²⁰ elbunþ²¹ ƿ anbið þær hehtan beman. Forþam²² anbiðe ƿ forþam²³ ƿerýlþe me ƿincþ þ̅ he ƿie þe ƿiþoſi forƿeren. ƿ þeah me hcaþ ðiſ ƿell ƿenoz ƿell. ƿ þýncþ me ƿenoz ƿelic²⁴ þæm þe ðu ær ƿæbeſt.

§ IV. Ac ic ðe halſige²⁵ ƿet²⁶ þ̅ ðu me ƿeƿge²⁷ hƿæþen ðu ƿene þ̅ þa ýfelan²⁸ habban ænig ƿite æfter ðýrre ƿorulbe.²⁹ oððe þa ƿoban³⁰ ænig eblean heopa³¹ ƿober.³² Ða cƿæþ he. Ðu ne ƿæbe ic ðe ær þ̅ þa ƿoban³³ habbaþ eblean hiopa³⁴ ƿober.³⁵ æƿþen ƿe heſ. ƿe on acneſſe. ƿ ða ýfelan³⁶ eac habbaþ eblean heopa³⁷ ýfeleſ.³⁸ æƿþen ƿe heſ. ƿe eſt on acneſſe. Ac ic ƿille ðælan ða ýfelan³⁹ ðam ýrlum⁴⁰ nu on tƿa.⁴¹ forþamþe⁴² oþer ðæl ƿapa ýfelena⁴³ hæfð ece ƿite. forþam hi nanne miðheortneſſe ne ƿeeapnóðon. oþer ðæl ƿceal beon ƿeclænſob.⁴⁴ anð ða

² Doet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. ƿýrƿertan. ² Ne, deest in MS. Bod. ³ Cott. hiopa. ⁴ Cott. ƿiſe þa ýlan. ⁵ Cott. ƿoh. ⁶ Cott. ƿoh. ⁷ bið, deest in MS. Cott. ⁸ Cott. ƿunþriþe. ⁹ Cott. forþriþ. ¹⁰ Cott. hƿæm. ¹¹ cƿeſt þu þ̅. ¹² Ða cƿæð ic forþam, desunt in MS. Cott. ¹³ Cott. unrihtnóð. ¹⁴ Cott. ƿiſol. ¹⁵ Cott. ýrlan. ¹⁶ Cott. hiopa. ¹⁷ Cott. gecƿeppað. ¹⁸ Cott. ƿoobe. ¹⁹ Cott. þæm. ²⁰ Cott. hƿic hƿeƿu. ²¹ Cott. elbunþ. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott. ƿeƿonþelic. ²⁵ Cott. heaſige. ²⁶ Cott. ƿet. ²⁷ Cott. ƿeƿge. ²⁸ Cott. ýlan. ²⁹ Cott. ƿeorulbe. ³⁰ Cott. ƿoban, deest in MS. Cott. ³¹ Cott. hiopa. ³² Cott. ƿober. ³³ Cott. ƿoban. ³⁴ Cott. heopa. ³⁵ Cott. ƿober. ³⁶ Cott. ýrlan. ³⁷ Cott. hiopa. ³⁸ Cott. ƿiſe. ³⁹ Cott. ýrlan. ⁴⁰ þam ýrlum, desunt in MS. Cott. ⁴¹ Cott. tƿa. ⁴² Cott. forþam þe. ⁴³ Cott. ýfelena. ⁴⁴ Cott. ƿeclænſob.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why a righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

amereb on þam¹ heofonlicon fýne. ꝥa heþ biþ ŷýlfor.² for-
þam³ he hæfþ ŷume geeapnunga ŷumeþe miþþheortneŷŷe for-
þam⁴ he mot cuman æfter þam⁵ earforum to eþne aþe. Læt
ic þe mihte peccan maþe.⁶ æþþe Ʒe be þam⁷ Ʒobum.⁸ Ʒe be
þam⁹ ýflum. Ʒif¹⁰ ic nu æmtan¹¹ hæþþe. Ac ic onþræþþe þ
ic forleþe¹² þ þit æþ æfter aþþýnebon.¹³ þ þæþ þ þit wolbon
Ʒeþneccan þ þu onƷeate þ þa ýflan næþbon¹⁴ nænne anþealb.¹⁵
ne nænne þeopþŷcipe. ne on ðiŷŷe þopulþe.¹⁶ ne on þæþe to-
þearþþan. forþþam þe þuhte æþ þ eallþa ðinga þýþþet þ þu
þenþeþ¹⁷ þ þi hæþþon¹⁸ to micelne. Ʒ þ ealne þeƷ¹⁹ Ʒioþoberþ²⁰
þ þi ealne þeƷ²¹ næþon on þite. Ʒ ic þe Ʒæþþe ealne²² þeƷ þ þi
næþþe ne biþ buton þite. þeah ðe ꝥa ne ðince. Ac ic þat
ðeah þ þu þilt Ʒioþian þ þi ꝥa langþe²³ fýþt habbaþ leaþ²⁴ ýfel
to ðonne. Ʒ ic þe Ʒæþþe ealne þeƷ þ þe fýþt biþ Ʒiþþe lýtþe hþile.
and ic ðe ƷeƷþe Ʒet.²⁵ ꝥa ꝥa he langþa biþ. ꝥa þi biþ onƷe-
Ʒælþnan. þ þi þæþþe ealþa mæþt unƷæþ þ²⁶ þ þe fýþt þæþe
oþ þomeþ þæƷ. And ic ðe Ʒæþþe eac þ þa þæþþon unƷeƷælþnan
ðe þi unþihteþlice hioþa ýfel forþþon þæþþe. þonne þa þæþþen
þe þi²⁷ hioþa²⁸ ýfel nýhteþlice onƷeþþeþen þæþþe. Ʒet²⁹ þi Ʒe-
þýþþe þ þe þiþþe þ þa oþþoþþan biþ³⁰ ƷeƷælþnan³¹ ðonne³² þa
Ʒeþþeþþon.

§ V.^a Ða cþæþ ic. Ne ðince me næþþe nanþuht ꝥa Ʒoþþic
ꝥa me þiþþe ðin³³ Ʒeþþe þam timum³⁴ þe ic þa Ʒeþþe. Ac Ʒif
ic me þenþe to ðiŷþe Ʒolþeþ þome. þonne niþ þi no þ an þ þe
nýllaþ þiŷþe ðiþþe þace Ʒeþþeþan. ac þi þi nelliþ³⁵ fupþum Ʒe-
þiþan.³⁶ Ða cþæþ he. Niþ þ nan þunþon. Ðþæt þu þat þ þa
men þe habbaþ unhale eaƷan. ne maƷon ful eaþe locian onƷean
þa þunþan ðonne hio beoþþoþt³⁷ Ʒiþþe. ne fupþum on fýþe.³⁸
ne on nan þuht beoþþeþ³⁹ þi ne lýtþe locian. Ʒif þe æþþeþ leþ

^a Bost. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c

¹ Cott. þam. ² Cott. þeolþon. ³ Cott. forþþam. ⁴ Cott. forþþam. ⁵ Cott. þam. ⁶ Cott. meahþe maþe peccan. ⁷ Cott. þam. ⁸ Cott. Ʒobum. ⁹ Cott. þam. ¹⁰ Cott. þæþ. ¹¹ Cott. æmtan. ¹² Cott. forleþe. ¹³ Cott. Ʒþýþnebon. ¹⁴ Cott. næþþen. ¹⁵ Cott. anþalb. ¹⁶ Cott. þeopulþe. ¹⁷ Cott. þenþeþ. ¹⁸ Cott. hæþþen. ¹⁹ Cott. eall neƷ. ²⁰ Cott. Ʒioþoberþ. ²¹ Cott. eall neƷ. ²² Cott. eallne. ²³ Cott. longþe. ²⁴ Cott. leaþe. ²⁵ Cott. Ʒet. ²⁶ þ, deest in MS. Cott. ²⁷ þe þi, desunt in MS. Cott. ²⁸ Cott. heoþa. ²⁹ Cott. Ʒet. ³⁰ Cott. biþþe. ³¹ Bod. et Cott. unƷeƷælþþan. ³² Cott. þonne þonne. ³³ Cott. þiþþe þiþe. ³⁴ Cott. timum. ³⁵ Cott. nýllaþ. ³⁶ Cott. geþeþan. ³⁷ Cott. beoþþoþt. ³⁸ Cott. oþþþ. ³⁹ Cott. beoþþeþ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

biþ. ꝥa bioþ¹ þa gýnnfullan. Moð ablenð mið hioþa² ýfelan³ pillan. ꝥ hi ne maƷon Ʒerion ꝥ lioht⁴ þæpe beorhtan Ʒoþſært-
neſſe. ꝥ iſ Ʒe hehta Ʒiðdom. Ac him biþ ꝥa þæm fuðlum. Ʒ
þæm bioþum. þe maƷon⁵ bet locian on niht ðonne on bæƷ. Ʒe
bæƷ blent Ʒ ðioſtſaþ hioþa eazan. Ʒ ðæpe nihte Ʒioſtſio hi
onlihtaþ. Forþý penaþ ða ablenðan Moð. ꝥ ꝥ Ʒe Ʒio mæſte Ʒe-
ſælp ꝥ men Ʒeo aleſeð ýfel to ðonne. Ʒ Ʒio bæb him mote bioſn
unſitnob. forþæm hi ne⁶ lýtt Ʒſiuan æfter ælcpe Ʒſſæce Ʒa
lange oð he ꝥ Ʒýht Ʒiton. ac penðaþ on hioþa unſihtan⁷ pillan
Ʒ ƷſýriƷaþ æfter þæm. Ðý ic nat hu nýta⁸ þu me tæht to
þæm ðýſegum monnum. ðe næſpe æfter me ne Ʒſýriuaþ. Ic
ne Ʒſſece næſſe to þæm. Ac ic Ʒſſece to ðe. forþæm ðu
teohhtaþ ꝥ ðu ƷſýriƷe æfter me. Ʒ Ʒſiþor Ʒſneſt on þam
Ʒſoſe ðonne hi bon. Ne ſeccc ic hpæt hi ðeman. Ic læte nſt
to ðinum ðome ma þonne to hioþa. forþam hi ealle lociaþ mið
bam⁹ eagum on þa eorþlican ðing. Ʒ hi him liciað eallunga.
æƷþeſi Ʒe on þæſ Moðeſ eagum. Ʒe on þæſ lichoman. Ac ðu
ana hſilum beſcýlſt mið oþra eazan on þa heoſanlican þing.
mið oþre¹⁰ þu locaſt nu Ʒet on þa eorþlican. forþæm penaþ
þa ðýſgan ꝥ ælc mon Ʒie bliſð Ʒa hi Ʒint. Ʒ ꝥ nan mon ne
mæƷe Ʒeon¹¹ ꝥ hi Ʒerion ne maƷon. Ðæt ðýſiƷ iſ anliccoſt þe
Ʒum cild Ʒie full hal Ʒ full ælcſæpe Ʒeþoren. Ʒ Ʒa fullice ðionbe
on eallum cýſtum Ʒ cſæſtum. þa hſile þe hit on cnihtaþe
bioþ.¹² Ʒ Ʒa forþ eallne ðonne ƷioƷoþ hað. oþ þe he Ʒſýſ ælceſ
cſæſteſ meþeme. Ʒ ðonne lýtle æſ hi miðſeþhþe Ʒeopþe¹³
bæm¹⁴ eagum bliſð. Ʒ eac þæſ Moðeſ eazan Ʒeopþan Ʒa ab-
lenbe ꝥ he¹⁵ nanſiht ne Ʒemune þæſ ðe he æſpe æſ Ʒeſeah
oððe Ʒeþeþe. Ʒ þene þeah ꝥ he Ʒie ælceſ ðingef Ʒa meþeme
Ʒa he æſpe meþemaſt¹⁶ þæpe. Ʒ þenþ ꝥ ælcum men Ʒie Ʒa Ʒa
him Ʒi. Ʒ ælcum men¹⁷ þýnce¹⁸ Ʒa Ʒa him þinceþ. þeah þe¹⁹ he
ðonne Ʒa ðýſiƷ Ʒie ꝥ he þæſ þene. hpæþeſ þe ðonne pillon²⁰
ealle þenan ðæſ þe he þenþ. ic þene þeah ꝥ þe nýllen.²¹ Ac
poþe Ʒitan hu þe þuhte þe þam²² monnum ðe Ʒit æſ cſæþon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ýlan. ⁴ Cott. leoht. ⁵ Boſ.
þa maƷ. ⁶ Boð. et Cott. hune. ⁷ Cott. unnetan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ mið oðpe, deſunt in MS. Cott. ¹¹ Cott. Ʒerion.
¹² Cott. bið. ¹³ Ʒeopþe, deest in MS. Boð. ¹⁴ Boð. bam. ¹⁵ Cott.
hie. ¹⁶ Cott. meþomaſt. ¹⁷ Ʒie Ʒa Ʒa him Ʒi. Ʒ ælcum men, deſunt
in MS. Cott. ¹⁸ Cott. þince. ¹⁹ þeah þe, deſunt in MS. Cott. ²⁰ Cott.
pillen. ²¹ Boð. nýllað. ²² Cott. þam.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, and with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like to *this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

þ̃ unc rihte þ̃ pæron¹ rihtiorum gælicran ðonne monnum. hu micelne friðom þa hæfðon.² me riht þ̃ ðeah þ̃ hi næbbæn nænne.

§ VI.^a Ic ðe wolbe get⁴ peccan sume rihtne pace.⁵ Ac ic pat þ̃ þi folc hi nyle⁶ gelefan.⁷ þ̃ iſ þ̃ þa bioþ geſælegian þe mon rihtor.⁸ ðonne þa bion þe hi rihtiaþ. Ða rihtrode ic þæſ 7 cſæþ. Ic wolbe þ̃ þu me geſeahte⁹ hu¹⁰ hit ſſa bion mihte.¹¹ Ða cſæþ he. Ðſæþer þu onſite þ̃ ælc ſſælſillenbe mon 7 ælc ſſælſſincenbe ſie rihter ſſſiþe. Ða cſæþ ic. Genoz ſſeotole ic þ̃ onſite. Ða cſæþ he. Ðu ne iſ ge þonne ſſælſillenbe anþ ſſælſſincenbe ðe þone unſcylbzan rihtor.¹² Ða cſæþ ic. Sſa hit iſ ſſa þu reſt.¹³ Ða cſæþ he. Ðſæþer þu ſene þ̃ þa ſien earme 7 unſcælize þe rihter ſſſiþe bioþ. Ða cſæþ ic. Ne ſene ic hiſ no. ac pat geapa.¹⁴ Ða cſæþ he. Liſ þu nu ðeman moſte.¹⁵ hæþerne polber.¹⁶ þu ðeman rihter ſſſiþan. ðe þone unſcylbzan¹⁷ rihtrode. þe ðone þe þ̃ riht wolobe.¹⁸ Ða cſæþ ic. Niſ þ̃ gælic. ic wolbe helpan þæſ þe ðær unſcylbiz ſæpe. anþ he nan þone¹⁹ þe hine ſſelobe.²⁰ Ða cſæþ he. Ðonne þe riht ge eapma ge þ̃ ſſæl beþ. ðonne ge þe hit þaſaþ. Ða cſæþ ic. Ðæſ ic geleſe þ̃ te ælc unriht rihtunz ſie þæſ ſſæl þe hit beþ. næſ þæſ þe hit þaſaþ. ſoþam²¹ hiſ ſſæl hine gebeþ eapma. 7 ic onſite þ̃ þi iſ ſſiþe²² riht ſacu þ̃ þu nu neſt. 7 ſſiþe anlic þæm þe ðu ær nehteſt.²³ ac ic pat þeah þ̃ þſſ²⁴ folce ſſa ne riht.

§ VII.^b Ða cſæþ he. ſæl þu hit onſite. Ac þa rihter, rihtiaþ nu hſilum þæm ðe læſſan þearſe ahton. rihtiaþ þ̃ na þe²⁵ þæri man ſſlaþ. 7 ne rihtiaþ þam²⁶ þe þ̃ ſſæl boþ. þæm ſæpe maſe þearſe. þe þa oþne unſcylbize ſſlaþ.²⁷ þ̃ him mon rihtrode to þam²⁸ ſicum. 7 bæbe þ̃ him²⁹ mon býbe ſſa micel riht ſſa hi ðam³⁰ oþrum unſcylbegum býbon. ſſa ſſa ge rihta

^a Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. pæren.

² Cott. hæfben.

³ Cott. næbben.

⁴ Cott. get.

⁵ Cott. riht rihte ſaca.

⁶ Cott. nele.

⁷ Cott. gelyſan.

⁸ Cott.

⁹ Bod. geſehteſt.

¹⁰ Bod. hi.

¹¹ Cott. meahte.

¹² Cott.

¹³ Cott. reſt.

¹⁴ Cott. geape.

¹⁵ Bod. moſtoſt.

¹⁶ Cott.

¹⁷ Bod. noneſcylbzan.

¹⁸ Cott. wolobe.

¹⁹ Bod. þonne.

²⁰ Cott. ſſelobe.

²¹ Cott. ſoþam.

²² Bod. ſſa.

²³ Cott. neahſeſ.

²⁴ Cott. þi.

²⁵ þe, deest in MS. Cott.

²⁶ Cott. þæm.

²⁷ Cott. ſſlaþ.

²⁸ Cott. þæm.

²⁹ Bod. þam þ̃.

³⁰ Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

* § VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ah þearfe þ̅ hine mon læbe to þam¹ læce. þ̅ he hƳ tiliȝe. ȝƳa
 ah ȝe þe² þ̅ ȝfel ðep. þ̅ hine mon læbe to þam³ Ƴicum þ̅ mon
 þ̅æƳ mæȝe ȝuþan ȝ þ̅ernan hƳ unþeapƳ. Ne cƳeþe ic na þ̅ þ̅
 ȝfel ȝie þ̅ mon helpe þ̅æƳ unȝylbiȝan⁴ ȝ hum ȝoneþȝȝie. Ac ic
 cƳeþe þ̅ hit ȝ betƳe⁵ þ̅ mon ȝƳeȝe þone ȝcylbiȝan.⁶ ȝ ic ȝecȝe
 þ̅ ȝio ȝoneȝƳæc ne ðȝȝe⁷ nauþer ne þam⁸ ȝcylbiȝan.⁹ ne þam¹⁰
 þe hum ȝone þȝȝap. ȝȝ hi þ̅æƳ ȝilmaþ þ̅ hum hƳoþa¹¹ ȝfel un-
 ȝƳecan ȝie be þ̅æƳ ȝȝlter anþeȝne. Ac ic ȝat ȝȝ þa ȝcylbiȝan¹²
 æȝȝȝe ȝƳeapcan ȝȝbomeȝ hæƳbon¹³ ȝ be æȝȝum ðæle on-
 ȝitan.¹⁴ þ̅ hi mihtan¹⁵ hƳoþa ȝcylba þuþh¹⁶ ȝite¹⁷ ȝebetan. þe
 hum heȝ on ȝopulbe¹⁸ on become. ðonne nolbon hi na cƳeþan
 þ̅ hit ȝæpe ȝite. ac ȝolbon cƳæþan þ̅ hit ȝæpe hƳoþa¹⁹ clæn-
 ȝunȝ. ȝ heoþa betȝunȝ. ȝ nolbon nænne þȝȝeȝe ȝecan.²⁰ ac
 lȝȝlice hi ȝolbon lætan ða ȝican hie tucian æȝter hƳoþa
 aȝȝum ȝillan. ȝoþþæm ne ȝcȝle nan ȝȝ man nænne mannan
 hatian. ne hatap nan mon þone ȝoban. buton ȝe ealpa²¹ ðȝȝe-
 ȝorta.²² ne þ̅ nȝ nan ȝiht þ̅ mon þone ȝfelan hatȝe. ac hit ȝ
 ȝihtpe þæt hum mon miltȝȝe.²³ þ̅ ȝ ȝonne hƳoþa miltȝunȝ. þ̅
 mon ȝƳece hƳoþa unþeapƳ be hƳoþa ȝeȝȝȝhtum.²⁴ Ne ȝceal²⁵
 nan mon ȝocne monnan²⁶ ȝeȝȝȝobne²⁷ ȝƳecan. ac hine mon
 ȝceolbe²⁸ læban to ðam²⁹ læce þ̅ he hƳ tiliȝe. Ða ȝe ȝȝbom
 þa ðȝ ȝƳell aƳeapht hæƳbe. ða onȝan he eft ȝunȝan ȝ þuȝ
 cƳæþ.

CAPUT XXXIX.º

§ I. FORÐƳI ðneȝe ȝe eopƳu Mōb mib unȝihtne ȝionȝe
 ȝƳa ȝƳa ȝþa ȝoȝ ȝinðe þa ȝæ hƳeap. oððe ȝoȝ hƳȝ æȝȝite ȝe
 eopneȝe ȝȝȝbe þ̅ hƳo nan ȝeȝealb nah. oððe hƳi ne maȝon ȝe
 ȝebidan ȝecȝȝeliceȝ ðeapȝe. nu he eop ælce ðæȝ topeapȝeȝ
 onet. Ðȝi ne maȝon ȝe ȝeȝion þ̅ he ȝȝȝap ælce ðæȝ æȝter
 ȝȝȝum. ȝ æȝter ðionȝum. ȝ æȝter monnum. ȝ ne ȝoȝlæt nan

º Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott.
 unȝcylbiȝan. ⁵ Cott. beteȝe. ⁶ Cott. ȝcylbiȝan. ⁷ Bod. ðȝȝȝe.
⁸ Cott. þæm. ⁹ Cott. ȝcylbiȝan. ¹⁰ Cott. þæm. ¹¹ Cott. hƳoþa.
¹² Cott. ȝcylbiȝan. ¹³ Cott. hæƳben. ¹⁴ Cott. ongeaten. ¹⁵ Cott.
 meahȝen. ¹⁶ Cott. þuȝȝ. ¹⁷ Cott. þ̅ ȝite. ¹⁸ Cott. ȝeopulbe. ¹⁹ Cott.
 hƳoþa. ²⁰ Cott. ȝeȝecan. ²¹ Cott. ealpa. ²² Cott. ðȝȝȝorta. ²³ Cott.
 miltȝȝe. ²⁴ Cott. unȝȝȝhtum. ²⁵ Cott. ȝcȝle. ²⁶ Bod. monna.
²⁷ Cott. ȝeȝȝȝobne. ²⁸ Cott. ȝcel. ²⁹ Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ 1. WHEREFORE vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿæp ær he ƿærehp þ̅ þ̅ he æfter ƿýneþ. Ʊala þa þ̅ þa unƿæl-
 ƿælƿan menn ne maƿon ƿæbbon hƿonne he him to cume. ac
 ƿorƿceotaþ hine ƿonan. ƿa ƿa ƿilþe beor ƿilnaþ oþer to æ-
 ƿellenne. Ac hit næpe no manna ƿýht þ̅ hƿora ænig oþerne
 ƿote. Ac þ̅ ƿæpe ƿýht. þ̅ hƿora ælc ƿulbe oþrum eblean ælceþ
 ƿeorceþ æfter hƿ ƿerþrhtum. þ̅ iþ þ̅ mon lufobe þone ƿoban.
 ƿa ƿa ƿiht iþ þ̅ mon bo. 7 milþrige þam ýfelum. ƿa þe ær
 cƿæbon. lufie þone man. 7 hatige hƿ unþearƿ. ceorþe him of
 ƿa he ƿriþort mæg:.

§ II.^d Ða he þa þƿ leop aƿunƿen hæfþe þa ƿerpeoƿobe¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic on ƿite openlice þ̅ ƿio ƿiþe ƿe-
 ƿælþ ƿtent on ƿobra monna ƿe earmunƿa. 7 ƿio unƿælþ ƿtent
 on ýfelra monna ƿe earmunƿum. Ac ic ƿecƿe ƿet þ̅ me ne
 ƿineþ nauht lýtel ƿob² þƿreþ anþearþan lifeþ ƿerælþa. ne eac
 nauht lýtel ýfel hƿ unƿerælþa. ƿorþæm ic næpe ne ƿereah ne
 ƿehjƿbe nænne þƿne mon þe ma ƿolbe bion ƿrecca. 7 earm. 7
 ælþioþig.³ 7 ƿorþeren. ðonne ƿelg. 7 ƿeorþ. 7 ƿice. 7 ƿoræmæpe
 on hƿ aƿnum earþe. ƿorþæm hi ƿecƿap⁴ þ̅ hi mægen⁵ þ̅⁶ ep
 hƿora ƿiþbome ƿulƿan 7 hine ƿehealb. ƿiþ hƿora anƿealb biþ
 fullice oþer þ̅ ƿolc þe him unþer biþ. 7 eac on⁷ ƿumum bæle
 oþer þa ðe him on neapeſte biþ ymbutan.⁸ ƿorþam⁹ þ̅ hi
 mægen¹⁰ henan ða ýflan. and ƿƿrþƿan¹¹ þa ƿoban.¹² ƿorþæm ƿe
 ƿoba¹³ biþ ƿimle aƿrþrþe. æƿer ƿe on þƿ anþearþan life. ƿe
 on ðam¹⁴ topearbæn. 7 ƿe ýfela. þe mon hƿ ýfle¹⁵ ƿerþƿan ne
 mæg. biþ ƿimle ƿiteþ ƿrþe. ƿe on þƿre ƿorþulbe. ƿe on þæpe
 topearbæn. Ac ic ƿunþrige ƿiþe ƿiþlice ƿor hƿi hit ƿa ƿent
 ƿa hit nu oft ðeþ. þ̅ iþ þ̅ miſtlice ƿita¹⁶ 7 manigrealb¹⁷
 earþopa¹⁸ cumap to ðam¹⁹ ƿobum ƿa hi to þam²⁰ ýfelum
 ƿeolbon. 7 ða ƿob²¹ þe ƿeolbon bion eblean ƿobum monnum
 ƿobra ƿeorca. cumap to ýflum monnum. ƿorþæm ic ƿolbe
 ƿitan nu æt þe hu þe licobe þ̅ ƿerþrile. Ic hƿ ƿunþrobe micle
 þ̅ læſ. ƿiþ ic ƿiſte²² þ̅ hit ƿear ƿebýnebe buton Groþer ƿillan 7
 buton hƿ ƿerþneſſe. Ac ƿe ælmehtaƿa²³ Groþ hæfþ ƿeaceb

^d Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƿerþuobe. ² Cott. ƿob. ³ Cott. ælþioþig. ⁴ Cott. ƿæƿaþ.
⁵ hi mægen, deſunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
 biþ ymbutan. ⁹ Cott. ƿorþæm. ¹⁰ Cott. mægen. ¹¹ Cott. ƿrþrþan.
¹² Cott. ƿoban. ¹³ Cott. ƿoba. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
 miſtlice ƿita. ¹⁷ Cott. manigrealb. ¹⁸ Cott. earþopa. ¹⁹ Cott.
 þæm. ²⁰ Cott. þæm. ²¹ Cott. ƿob. ²² Cott. ƿiſte. ²³ Cott.

ælmehtaƿa.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine farunga mid ðiſſum þingum. forþæm he
 hwilum ſeip ða geſælpa ðæm goðum.¹ 7 þæm ylðum unſælpa.
 ſwa hit riht wære ꝥ he ſumle² ðýðe. hwilum he eft geſapaþ ꝥ þa
 goðan³ habbaþ unſælpa 7 ungelimp on mænegum þingum. 7 ða
 ylðelan habbaþ geſælpa. 7 him gelimpp⁴ oft æfter hiora agnum
 pillan. þý ic ne mæg nan oþer geþencan. buton hit wear ſwa ge-
 býrige. buton ðu me get þý geſceablicor oþer geſecce. Ða
 andſƿarode he ýmbe long 7 cƿæþ. Niſ hit nan punðor ðeah
 hƿa ſene ꝥ ſƿýlceſ hƿæt⁵ unmynðlinga gebýrige.⁶ þonne he ne
 can⁷ onſitan 7 geſeccan for hƿi Lob ſƿýlc⁸ geſapaþ. Ac ðu ne
 calt no tƿeogan⁹ ꝥ ſwa goð¹⁰ georpenð 7 ſealbend¹¹ eallra ge-
 geaſta rihtlice georþ¹² eall ꝥ he georþ.¹³ 7 rihte ðamþ 7
 ſealt¹⁴ ealler. þeah þu nýte for hƿi¹⁵ he ſwa 7 ſwa ðo :

§ III.^o Ða he ða þiſ ſpell aſeht¹⁶ hæfðe. ða ongan he ſingian
 7 cƿæþ. Ðƿa unlæſeþra ne punðraþ þær roðerſeſ ſealber 7
 hiſ rihtneſſe. hu he ælce ðæg uton ýmbhƿýrþ ealne ðigne
 miððaneapð. oððe hƿa ne punðraþ ꝥ te ſume tunglu habbaþ
 geſýntian hƿýrft ðonne ſume habban. ſwa ſwa tunglu habbaþ
 þe þe hatap þæneſ ðiſla. for þý hi habbaþ ſwa georþne ýmbh-
 ƿýrft. forþi hi ſint ſwa neah ðam norþenbe þære eaxe. ðe eall
 þeſ roðor on hƿeſþ. oððe hƿa ne ſapaþ þær. buton ða ane þe
 hit rihton. ꝥ ſume tunglu habbaþ lenſian ýmbhƿýrft. þonne
 ſume habban. 7 ða lenſeſne þe ýmb þa eaxe miððeapð.
 hƿeaſaþ. ſwa nu Boetieſ ðeþ. 7 Saturnuſ ge georþra. ne cýmþ.
 þær ær ýmb þriſtig rihtia þær he ær wæs. Oððe hƿa ne
 punðraþ ðæg ꝥ ſume georþran geſtaþ unden þa ſæ. ſwa ſwa
 ſume men ſenaþ ꝥ rið ſunne ðo ðonne hio to ſetle gæþ. Ac
 hio ne biþ ðeah þý neap þære ſæ þe hio biþ on miðne ðæg.
 Ðƿa ne ſapaþ ðæg ðonne ge fulla mona ſýrþ oſeſtozen mid
 þioſtrum. oððe eft ꝥ ða georþran geſnaþ beforan þam monan.
 7 ne geſnaþ beforan þære ſunnan. ðiſeſ hi punðraþ 7 manieſ
 þýlliceſ. 7 ne punðrað na ꝥ te men 7 ealle cƿuca rihta habbaþ
 ſingalne 7 unnýtne andan betƿuh him. Oððe hƿi ne punðraþ
 hi þær ꝥ hit hwilum ſunnaþ. hwilum na ne onginð. oððe eft ge-
 winneſ ſæ. 7 ſinba. 7 ýpa. 7 lanber. oððe hƿi ꝥ iſ ſeonþe 7 eſta

¹ Boet. lib. iv. metrum 5.—Si quis Areturi sidera nescit, &c.

² Cott. goðum.

³ Cott. ſýmle.

⁴ Cott. goðan.

⁵ Cott. limpð.

⁶ Cott. gebæst.

⁷ Cott. geþeuge.

⁸ Cott. con.

⁹ Cott. for hƿý

¹⁰ Cott. Lob.

¹¹ Cott. on tƿeogan.

¹² Cott. goð.

¹³ Cott. ſealbend.

¹⁴ Cott. geſeorþ.

¹⁵ Cott. pelt.

¹⁶ Cott. hƿý.

¹⁷ Cott. aſeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty-winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære sunna ferman to hif agnum gecýnbe weorþe. Ac þæt ungetæððige folc punðraþ þæt þe hit fælbort gefríp. ðeah hit læsse punðor rie. 7 weaþ þæt þæt ne¹ rie ealb geſceapt. ac rie weaþ geƿorþen nýpene. Ac ða þe fipret georne weorþaþ 7 onginnaþ þonne leornian. gif him Godes abrit of þam Mobe þæt ðýr 7 hit ær mið oferfrygen weaþ. ðonne ne punðraþ hi no fela weaþ þe hi nu punðraþ :-

§ IV.² Ða fe fipþom þa þif leaþ aſungen hæfþe. Ða ge-frygode he anelýcle hýle. Ða cƿæþ ic. Ða hit if fpa ðu rext.³ Ac ic polbe get þæt þu me hwæt hƿeƿu⁴ openlicor geƿeahte⁵ be þære firan þe min Mob fipþort gebreþeð hæfþ. þæt if þæt ic ðe ær fymb acraþe. forþam hit weaþ fumble⁶ get þin gepuna þæt ðu polbert ælcum Mobe ðiglu ðing tæcan 7 fælþe.⁷ Ða, ongan he fmeaſcian 7 cƿæþ to me. Ðu fƿeart⁸ me on ða mæſtan fƿæce 7 on ða eaƿfoþetan to geƿeccenne. þa riace fohton ealle upitan 7 fipe fiplice fymbfyncon. 7 uneaþe ænig com to ende þære fƿæce. forþam⁹ hit if weaþ þære fƿæce 7 ðære aſcunge.¹⁰ þæt te fumble¹¹ þonne ðær an tƿeo oƿaðon þif. þonne þif ðær unnum aſtýneþ. fpa fpa mon on ealb fpellum rext¹² þæt an næþne þære ðe hæfþe nýgan¹³ heafþu. 7 fumble.¹⁴ gif mon anra hƿile offoh.¹⁵ þonne ƿeoxon þær fofoon of þam¹⁶ anum heafþe. Ða gebýneþ¹⁷ hit þæt þær com fe forþemæra Erculuf to. fe weaþ lober funu. þa ne mihte he ge-ƿencan hu he hi mið ænige cƿæpte oƿercuman fceolþe. ær he hi beƿæx mið ƿuþa utan. 7 forþermeþ¹⁸ Ða mið fýne. Ða if ðýrre fƿæce þe ðu me æfter aſcajt.¹⁹ uneaþe hýne cýmþ ænig mon of. gif he ærert on cýmþ.²⁰ ne cýmþ he næfne to openum ende. buton he hæbþe fpa fcearp anbget²¹ fpa þæt fýr. forþam fe ðe fymb þæt aſcian ƿile. he fceal ærert ƿitan hwæt rie fo anfealþe forſceapung 7 lober. 7 hwæt fýnþ rie. 7 hwæt weaþ ge-býrge. 7 hwæt rie gobcunþ anbget. 7 gobcunþ forætiðhung. and hwæt monna fneobom rie. Nu ðu miht ongitan. hu heft 7 hu gearfoþe²² þif if eall to geƿeccanne. Ac ic fceal weaþ

² Boet. lib. iv. proſa 6.—Ita eſt, inquam, &c.

¹ ne, deaſt in MS. Boet. et Cott.

³ Cott. rext.

⁴ Cott. hƿeƿu.

⁵ Bod. geƿeahte.

⁶ Cott. fýmle.

⁷ Cott. fælþe.

⁸ Cott. fƿeart.

⁹ Cott. forþem.

¹⁰ Cott. aſcunge.

¹¹ Cott. fýmle.

¹² Cott. rext.

¹³ Cott. nýgan.

¹⁴ Cott. fýmle.

¹⁵ Cott. hƿile offoh.

¹⁶ Cott.

¹⁷ Cott. gebýneþ.

¹⁸ Cott. forþermeþ.

¹⁹ Cott. gearfoþe.

²⁰ Cott. acraft.

²¹ Cott. cemð.

²² Cott. anbget.

²³ Cott. eaƿfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into it. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hƿæt hƿeƿa¹ hƿ onƿinnan þa to tæcanne. forþam² ic habbe on-
 ƿiten ꝥ hit iſ ƿiþe micel læcebom ðinre forþe. ƿi þu ƿiſeſ
 auht onƿitit. ðeah hit me lang to læſenne iſe. forþæm hit iſ
 neah þære tibe ðe ic ƿetiohhob hæfðe on oðer ƿeop to fonne.
 ƿ ƿet næbbe ðiſ ƿebon. ƿ me ðineſ eac ꝥ þu ſaðige hƿæt
 hƿeƿnunges³ anb þe ƿincen to ælenge þaſ langan ƿell. ƿelce
 ðe nu lýtte leoða.⁴ ic ƿæt eac ꝥ ðe heoſa⁵ lýt. Ac ðu ſcealt
 þeah ƿebolian ſume hƿile. ic ne mæg hit nu ƿa hƿaþe aſungan.
 ne æmtan⁶ nabbe. forþæm hit iſ ƿiþe long ƿell. Ða cƿæþ ic.
 Do ƿræþer þu ƿille :.⁷

§ V.⁸ Ða onƿon he ƿræcan. ƿiþe ƿeoppan ƿmbuton. ƿelce
 he na þa ƿræce ne mænðe. ƿ tiohhobe hit þeah ƿibeſƿearþeſ
 ƿ cƿæþ. Calle⁹ ƿerceanfa. ƿerepenlice anb unƿerepenlice.⁹ ƿtillu
 ƿ unſtillu¹⁰ onfoþ æt þæm ƿtillan.¹¹ ƿ æt þam ƿerceanþiſgan. ƿ
 æt þam¹² anfealban Lobe. enbeþýnbneſſe. ƿ anbſlitcan. ƿ ƿe-
 metƿunge. ƿ forþæm hit ƿa ƿerceanpen þæſ. forþæm he þæt
 þý¹³ he ƿercean eall ꝥ he ƿercean. niſ him nan ƿuht¹⁴ unnyt
 þæſ ðe he ƿercean. Ða Lob ƿunaþ ſumle¹⁵ on þære hean ceartne
 hƿ anfealbneſſe ƿ bileſitneſſe. ðonan he bælp manega ƿ miſt-
 lice¹⁶ ƿemetƿunga eallum hƿ ƿerceanfum. anb þonan¹⁷ he ƿelt
 eallþa. Ac ꝥ. ꝥ tæpe hatap Lober forþeonc ƿ hƿ forþerceanƿung.
 ꝥ biþ. Ða hƿile þe hit þæſ mið him biþ. on hƿ Mobe. ærþam¹⁸
 þe hit ƿerþemeð ƿeopþe. Ða hƿile þe hit ƿeþoht biþ. Ac ſiððan
 hit fullſerþemeð biþ. ðonne hatap þe hit ƿýnb. Be þý mæg æle-
 mon ƿitan ꝥ hi¹⁹ ſint æƿþer ƿe tƿegen naman. ƿe tƿa ðuſ.²⁰
 forþeonc ƿ ƿýnb. Ðe forþeonc iſ ſio ƿobcunðe ƿerceanþiſneſ.
 ſio iſ fæſt on þam hean ſceoppeneðe²¹ þe eall forþeap hu hit
 ƿeþeopþan ſceal ær ær hit ƿeþeopþe. Ac ꝥ ꝥ þe ƿýnb hatap. ꝥ
 biþ Lober ƿeopþe þe he ælce bæſ ƿýnþ. æƿþer ƿe þæſ þe þe ƿe-
 reopþ. ƿe þæſ þe iſ unƿerepenlic biþ. Ac ſe ƿobcunða forþeonc.
 heaþeþaþ ealle ƿerceanfa ꝥ hi ne moton toſlupan of heoþa
 enbeþýnbneſſe.²² Sio ƿýnb ðonne bælp eallum ƿerceanfum anb-
 ƿlitcan. ƿ ſcopa. ƿ tiba. ƿ ƿemetƿunga. Ac ſio ƿýnb cýmp of

⁸ Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

¹ Cott. hƿugu. ² Cott. forþæm. ³ Cott. hƿugunungeſ. ⁴ Cott.
 hoþa. ⁵ Cott. hoþa. ⁶ Cott æmttan. ⁷ Cott. polbe. ⁸ Cott.
 ealla. ⁹ Cott. ƿerepenlice anb unƿerepenlice. ¹⁰ Bod. ƿille ƿ unþille.
¹¹ Bod. unſtillan. ¹² Cott. þæm. ¹³ Cott. hƿý. ¹⁴ Cott. ƿuht.
¹⁵ Cott. ſumle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.
¹⁹ Bod. et Cott. hit. ²⁰ Cott. þincg. ²¹ Cott. ſceppeneðe. ²² Bod.
 ƿrþbneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ ȝewitte ⁊ of þam¹ forþeþonce þæs ælmehtigan² Lober. ȝe
 ȝȳncþ æfter hȳ unafecȝenðlicum forþeþonce þonne³ ȝa hƿæt
 ȝa he⁴ ȳle :

§ VI.¹ Sƿa ȝa ælc cƿæfteȝa þencþ ⁊ meapcaþ hȳ peopc on
 hȳ Mobe ær ær he it ȝȳnce. ⁊ ȝȳncþ ȳððan eall. þioȝ panb-
 ȳuenbe ȝȳnb þe þe ȝȳnb hataþ. færp æfter hȳ forþeþonce. ⁊
 æfter hȳ ȝeþeahce. ȝa ȝa he tlohhaþ ꝥ hȳ ȳe. þeah hȳ ȳ
 manȳȝealðlic ðince. ȝum ȝob.⁵ ȝum ȳfel. hȳ ȳ þeah him anfealb
 ȝob.³ forþam⁶ he hȳ eall to ȝoðum enbe þȳnȝ.⁷ ⁊ for ȝobe⁸
 ðeþ eall ꝥ ꝥ he ðeþ. Siþþan þe hȳ hataþ ȳȳnb, ȳððan hȳ ȝe-
 ȳopht biþ. ær hȳ þæs Lober⁹ forþeþonc ⁊ hȳ forctlohhung. Ða
 ȳȳnb he ðonne ȝȳncþ. oððe þȳrh Ða ȝoban¹⁰ englar. oððe þȳrh
 monna ȝapla. oððe þȳrh oþerra ȝerfearta lif. oððe þȳrh heo-
 feneȝ tunȝl. oþþe þȳrh Ðara ȝuccena¹¹ miȝlice lotȳnencar.
 hƿilum þȳrh an þara. hƿilum þȳrh eall Ða. Ac ꝥ ȳ openlice
 cup. ꝥ ȳ ȝobcunbe forctlohhung ȳ anfealb ⁊ unapenbenðlic.¹²
 ⁊ þelt ælceȝ þȳnȝer enbeȳþblice. and eall þȳnȝ ȝehƿaþ. Sume¹³
 þȳnȝ þonne on ðȳȝe populbe¹⁴ ȳnt unberþieþ þæpe ȳȳnbe. ȝume
 hȳe nane¹⁵ puht unberþieþe¹⁶ ne ȳnt. ac ȳ ȳȳnb. ⁊ eall þa
 ðȳnȝ þe hȳe unberþieþ ȳnt. ȳnt unberþieþ þam¹⁷ ȝobcunban
 forþeþonce. be þam¹⁷ ic þe mæȝ ȝum biȝƿall ȝecȝan. ꝥ Ðu miht¹⁸
 Ðȳ ȝƿeotolop onȝitan hƿȳlce men bioþ unberþieþ þæpe ȳȳnbe.
 hƿȳlce¹⁹ ne bioþ. Eall²⁰ Ðioȝ unȝille ȝerfeart ⁊ þeoȝ²¹ hƿear-
 ȳenbe hƿearȳaþ²² on Ðam²³ ȝtallan Lobe. ⁊ on þam ȝertæððe-
 ȝan. ⁊ on þam²³ anfealban. ⁊ he þelt eallra ȝerfearta ȝa ȝa
 he æt ȝuman ȝetihhoþ hæfðe ⁊ ȝet hæfþ :

§ VII.¹ Sƿa ȝa on ȳæneȝ eaxe hƿearȳaþ²⁴ þa hƿeol. ⁊ ȳ ȳ eax
 ȝent ȝille. ⁊ biȳp þeah eallne²⁵ Ðone ȳæn. and þelt ealles þæs
 ȝæpelfeȝ.²⁶ ꝥ hƿeol hƿerȳþ. ȳmbutan.²⁷ ⁊ ȳ naȝa²⁸ neht Ðæpe
 eaxe. ȳ ȳ ȝæpȳ micle ȝæȳlicop ⁊ onȝoȝlicop Ðonne þa ȝelȝan²⁹
 Ðon. ȝƿelce ȳ eax ȳe ꝥ hehte ȝob. þe þe nemnaþ Lob. ⁊

¹ Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

¹ Boet. lib. iv. prosa 6.—Nam ut orbium circa sundem, &c.

¹ Cott. þæm. ² Cott. ælmehtigan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝob. ⁶ Cott. forþam. ⁷ Cott. þȳnȝ. ⁸ Cott. ȝobe. ⁹ Cott. Lober. ¹⁰ Cott. ȝoban. ¹¹ Bod. ȝuccena lot.

¹² Cott. unandpenðlic. ¹³ Cott. Sumu. ¹⁴ Cott. peopulbe. ¹⁵ Cott.

nan. ¹⁶ Cott. unberþieþ. ¹⁷ Cott. þam. ¹⁸ Cott. mecht. ¹⁹ hƿȳlce,
deest in MS. Bod. ²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿearȳob.

²³ Cott. þæm. ²⁴ Cott. hƿearȳaþ. ²⁵ Cott. ælne. ²⁶ Cott. ȝæpelfeȝ.

²⁷ Cott. ȳmbutan. ²⁸ Cott. naȝa. ²⁹ Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes it all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fallies do—so the axle-tree may be the highest good which we call God, and

ða seleſtan men ſapan neht Gobe. ꝥa ꝥa ſio naſu ſeþ neht¹
 þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥacan. ſopþamþe² ælceꝥ
 ꝥacan biþ oþeꝥ enbe fæſt on þæne nafe. oþeꝥ on ðæne ſelge.
 ꝥa biþ þam³ miðleſtan monnum. oþne hyle he ſmeaþ on hy
 Gode ſymb þiꝥ eopþlice lif.⁴ oþne hyle ſymb ꝥ godcunðlice.
 ſſelce⁵ he locie mið oþne eagan to heoſonum. mið oþne to
 eopþan. ꝥa ꝥa þa⁶ ꝥacan ſtacaþ⁷ oþeꝥ enbe on þæne ſelge.
 oþeꝥ on þæne nafe. miðbeapeað je ꝥaca⁸ bið ægðnum emn
 neaþ. þeaþ oþeꝥ enbe bio fæſt on þæne nafe. oþeꝥ on þæne
 ſelge. ꝥa bioþ ða miðmeſtan⁹ men on miððan þam ꝥacan. ꝥ
 þa betraþ¹⁰ neap þæne nafe. ꝥ þa mæſtan¹¹ neap þam¹² ſelgum.
 bioþ þeaþ fæſte. on þæne nafe.¹³ ꝥ je nafe on þæne eaxe.
 Ðæt ec ða ſelga ðeah hangimþ¹⁴ on ðam ꝥacan. þeaþ hi eallunga
 ſealuſigen on þæne eopþan. ꝥa ðoþ þa mæſtan men on þam
 miðmeſtum. ꝥ þa miðmeſtan¹⁵ on þam betſtan. ꝥ ða betſtan
 on Gobe. Ðeah þa mæſtan ealle hiopa luſe penðen to ðiſſe
 populbe. hi ne maгон þæſ onſuman. ne to nauhte ne ſeopþaþ.
 gif hi be nanum bæle ne bioþ geſæſtnobe to Gobe. þon ma þe
 þæſ hpeohleþ¹⁶ ſelga maгон hion on¹⁷ þam ſænelbe.¹⁸ gif hi ne
 bioþ fæſte on þam¹⁹ ꝥacum.²⁰ ꝥ ða ꝥacan on ðæne eaxe. Ða
 ſelga²¹ bioþ fýrſeꝥ þæne eaxe. ſopðæm hi ſapað ungerþbe-
 licort.²² ſio naſu ſeþ neht ðæne eaxe. ſopþý hio ſeþ ge-
 runþfullicort.²³ ꝥa ðoþ ða ſeleſtan men. ꝥa hi hiopa luſe neap
 Gobe lætaþ. and ſpþop þa eopþlican ðing ſopſeoþ.²⁴ ꝥa hi bioþ
 opſopſgan.²⁵ ꝥ læſ ſeccaþ. hi ſio pynþ ſanþrige. oððe hſæt
 hio²⁶ brenge. ꝥa ꝥa ſio naſu bið ſimle²⁷ ꝥa geſunþ. hnæppen
 ða ſelga on ꝥ ðe hi hnæppen. ꝥ ðeah biþ ſio naſu hſæt hſagu
 to bæleþ ſrom þæne eaxe. Be þý ðu miht²⁸ onſitan ꝥ je²⁹ þæn
 biþ micle lenge geſunþ þe læſ biþ to bæleþ ſrom þæne eaxe. ꝥa
 bioþ ða men eallra opſopſgorte³⁰ ægþeꝥ ge ðiſſe anþpeapþan
 liſe eapþoþa.³¹ ge ðæſ topeapþan. þa ðe fæſte bioþ on Gobe.
 ac ꝥa hi ſpþop³² bioþ aſýnþnobe³³ ſſam Gobe. ꝥa hi ſpþop³⁴

¹ Cott. neahſt. ² Cott. ſopþæmþe. ³ Cott. þæm. ⁴ lif, deest in MS Cott. ⁵ Cott. ſſelce. ⁶ Bod. þæſ. ⁷ Cott. ſtacaþ. ⁸ Bod. miðbeapeapþne ꝥaca. ⁹ Bod. mæſtan. ¹⁰ Bod. betan. ¹¹ Bod. et Cott. mæſtan. ¹² Cott. þæm. ¹³ Cott. næſe. ¹⁴ Cott. hongiaþ. ¹⁵ Cott. mæſtan. ¹⁶ Cott. hpeoleſ. ¹⁷ on, deest in MS Bod. ¹⁸ Cott. þæm ſænelbe. ¹⁹ Cott. þæm. ²⁰ Bod. ꝥacanum. ²¹ Cott. ſelgea. ²² Cott. ungerþbelicort. ²³ Cott. geſunþlicort. ²⁴ and ſpþop þa eopþlican þing ſopſeoþ, deest in MS Cott. ²⁵ Cott. opſopſgan. ²⁶ Cott. hi. ²⁷ Cott. ſimle. ²⁸ Cott. meahſt. ²⁹ Cott. þe. ³⁰ Cott. opſopſeꝥte. ³¹ Cott. eapþoþe. ³² Cott. ſpþop. ³³ Cott. aſýnþnebe. ³⁴ Cott. ſpþop.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop gebreþe 7 ȝerpancte. æþer ȝe on (Dobe ȝe on lichoman.
 Drylc is þæt ƿe ȝe ȝyrð hatap. . . .

VIII.^k . . . Be þam¹ ȝobcunban ƿoneþonce ȝȝylce ȝio
 ȝmeaung 7 ȝio ȝerceaþȝiner is to metanne ȝiþ þone ȝearȝotan²
 and ȝpelce ƿ heol biþ to metanne ȝiþ ða eaxe. ƿorþæm ȝio eax
 ƿelt ealler þær ƿæner. ȝpa ðeþ ȝe ȝobcunba ƿoneþonc. he ȝȝyrþ³
 ðone ȝobor 7 ða tunȝlu. 7 ða eorþan ȝeðeþ ȝtalle. 7 ȝemetȝap
 þa ȝeoper ȝerceafta. ƿ is ȝæter. 7 eorþe. 7 ȝȝȝ. 7 lȝȝ. ða he
 þȝapap 7 ȝepliteȝap.⁴ hȝilum eft unþliteȝap 7 on oppum hiȝe
 ȝebrenȝ 7 eft ȝeeðniȝap. 7 tȝȝneþ⁵ ælc tubor. and hit⁶ eft
 ȝehȝȝ 7 ȝehelt. ðonne hit ȝoealþob biþ. and ȝorȝeapob. 7 eft
 ȝeeorþ 7 ȝeeðniȝap þonne þonne he ȝile⁷ ðume uppitan⁸ þeah
 ȝeȝap ƿ ȝio ȝȝyrð ȝealbe⁹ æþer ȝe ȝeræla ȝe unȝeræla ælceȝ
 monner. Ic ðonne ȝeȝe. ȝpa ȝpa ealle Cȝȝtens men ȝeȝap. ƿ
 ȝio ȝobcunbe ȝoȝetiohhung hiȝ ȝealbe. næȝ ȝio ȝȝyrð. 7 ic ȝat ƿ
 hio þemp eal þȝȝ ȝȝpe ȝihte. ðeah unȝerceaþȝum monnum¹⁰
 ȝpa ne þince. Ði þenap ƿ ðapa ælc ȝie Loð. ðe hiȝa ȝillan
 ȝulȝap. Nȝ hit nan ȝunþor. ƿorþæm hi biop ablenbe miþ
 ðam¹¹ ȝioȝtȝum hiȝa¹² ȝȝylba. Ac ȝe ȝobcunba ƿoneþonc hit
 unþerȝent eall ȝȝpe ȝȝhte.¹³ ðeah uȝ þince. ȝor upum ðȝȝȝe.
 ƿ it on ȝoh ȝaȝa. ƿorþam¹⁴ ȝe ne cunnon ƿ ȝihte unþer-
 ȝanþan. Ðe þemp ðeah eall ȝȝpe ȝȝhte. ðeah uȝ hȝilum ȝpa ne
 þince :-

§ IX.¹ Ealle men ȝȝȝȝap¹⁵ æȝter þam heȝȝtan ȝobe.¹⁶ ȝe
 ȝobe¹⁶ ȝe ȝȝale. Ac ƿorþȝ ne maȝon ða¹⁷ ȝȝalan cuman to¹⁸
 þam¹⁸ hean hȝoȝe eallȝa ȝoba.¹⁹ ƿorþam²⁰ hi ne ȝȝȝȝap on
 ȝihte æȝter. Ic ȝat²¹ ðeah ðu cȝeþe²² nu hȝonne to me. Drylc
 unȝȝht mæȝ bion²³ maȝe ðonne he²⁴ ȝeȝaȝȝe ƿ hit ȝeȝȝȝe.²⁵
 ȝpa hit hȝilum ȝeȝȝȝ. ƿ þæm ȝobum²⁶ beȝȝȝ anȝealb ȝȝel on
 þȝȝe ȝoȝulbe.²⁷ 7 þam ȝȝlum anȝealb ȝob. 7 oȝȝe²⁸ hȝile æȝȝer
 ȝemenȝeb. æȝȝer ȝe þæm ȝobum.²⁹ ȝe þæm ȝȝlum. Ac ic ȝe .

^k Boet. lib. iv. prosa 6 — Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6. — Nihil est enim quod mali causa, &c.

¹ Cott. þæm.

² Bod. ȝearȝotan. Cott. ȝearȝotan 7 ȝȝylce þær

lanan þȝȝ biot to metanne ȝiþ þa ecan 7 ȝȝylce ƿ heol. ³ Cott.

arȝeþeð. ⁴ Cott. ȝeðȝæpað 7 þȝȝeȝeð. ⁵ Cott. tabeð. ⁶ Bod. et

Cott. hi. ⁷ he ȝile, daunt in MS. Cott. ⁸ Cott. uȝȝotan. ⁹ Cott.

ȝolb. ¹⁰ Cott. men. ¹¹ Cott. þæm ¹² Cott. heora. ¹³ Cott.

ȝihte. ¹⁴ Cott. ȝorþæm ¹⁵ Cott. ȝȝȝȝap. ¹⁶ Cott. ȝoob. ¹⁷ Cott. ƿ.

¹⁸ Cott. þæm. ¹⁹ Cott. ȝooba. ²⁰ Cott. ȝorþæm. ²¹ Cott. uat.

²² Cott. cȝæþe. ²³ Cott. heon. ²⁴ Cott. ȝe. ²⁵ Cott. ȝeȝeopþe.

²⁶ Cott. ȝoobum. ²⁷ Cott. ȝeopulbe. ²⁸ Cott. oðȝe. ²⁹ Cott. ȝoobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

afcrte hræþer þu þene þ ænig mon ge gpa anbgetfull¹ þ he mæge ongitan ælcne mon on riht hwele he ge. þ he nauper ne ge ne betera ne gýrpa ðonne he his þene. Ic pat ðeah þ he ne maƿon. Ac feorþaþ riþe of on þon ge riþo. ðe ge me men fecgaþ þ ge me meþe gýrþe. ge me men fecgaþ þ he ge gýter gýrþe. Deah hpa mæge ongitan hræt oþer ðo. he ne mæg witan hræt he ðencri. Deah he mæge ge me his willan ongitan. þonne ne mæg he eallne. Ic þe mæg eac peccan ge him biþell be þæm þ þu miht ðý geotolon ongitan. ðeah hit ungefeceabrye men ongitan ne mægen. þ is for hpa ge goða læce gele ðam halum men gefrne ðrenc ge gefrne. ge oþrum halum bitepne ge geþanƿne. ge hplum eft þæm unhalum. geumum hþne. geumum geþanƿne. geumum gefrne. geumum bitepne. Ic pat þ ælc þara þe ðone cræft ne can. gele þæs geþrypan for hþý hi ge ðon. Ac his ne geþrypaþ ða læcaþ nauht. forþæm hi witon þ þa oþre nýton. forþæm hi cunnon ælceþ hþora meþtrumneþe ongitan ge tocnapan.² ge eac ða cræftaþ þe þæs ge geolon. Hræt is geþa hælo. bute geþrypneþ. oððe hræt is hþora untrýmneþ. bute unþeapaþ. Þra is þonne betera læce þære geþe. þonne he³ ðe hi gefceop. þ is geob. he aþaþ þa goðan.⁴ ge witaþ ða gýlan. he pat hþæs ælc gýrþe biþ. nis hit nan geþrypan. forþæm he of þæm hean hþore hit eall gefriþ. and þonan mýcaþ and meccaþ ælcum be his gefýrhtum :

§ X.^m Deet ge ðonne hataþ ge riþo. ðonne ge gefceabrya geob. ðe ælceþ monneþ geþre pat. hræt geþriþ oððe geþaraþ þæs ðe ge ne geþaþ.⁵ And get⁶ ic þe mæg ge me biþne geþrum geþrum gefcan be þam⁷ geale þe ge menneþe gefceabryneþ mæg ongitan ða geobunþneþe. þ is ðonne þ ge ongitap hplum⁸ mon⁹ on oþre geþan. on oþre hme geob ongit.¹⁰ Hplum þe tohþiaþ þ he ge þe beþta.¹¹ ge þonne pat geob þ hit ge ne biþ. Þonne hþæm hræt cýmþ oððe geob¹² oððe gýleþ geþe þonne þe þriþ þ he geþre ge. ne biþ ge untrýpneþ no on geobe. ac ge untrýpneþ biþ on ðe geþum. þ ðu hit ne canþ on riht geþapan. Of geþreþ geah þ te men ongitap man on þa ilcan geþan. ðe hme geob ongit. Of hit geþreþ þ te manneþ men biþ geþa untrýpneþ.¹³ æþer ge on geobe ge on lichoman. þ

^m Boet. lib. iv. prosa 6.—Hinc jam sit illud fatalis ordinis, &c.

¹ Cott. anbgetfull. ² Cott. oncnapan. ³ Cott. ge. ⁴ Cott. þæm goðan. ⁵ Cott. nað. ⁶ Cott. get. ⁷ Cott. þæm. ⁸ Cott. hplum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andgit. ¹¹ Cott. beþra. ¹² Cott. geobþe. ¹³ Cott. untrýpneþ.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne maƷon ne nan Ʒob¹ bon. ne nan Ʒfel nýllap unnebiƷe. Ʒ biop eac Ʒpa unƷýlbige² ꝥ hi ne maƷon nan eaƷƷopa³ ƷeƷýlbice aberan. ƷoƷþæm hit ƷebýneƷ oft ꝥ Lobe nýle⁴ ƷoƷ hiƷ milbhe- ontnegre nan unabependlice⁵ bƷoc him anƷettan. ðý læƷ hi ƷoƷlætan⁶ hiopa unƷeaƷfulnegre.⁷ Ʒ peoƷþan⁸ ƷýƷƷan. ƷiƷ hi aƷtýnebe⁹ biop Ʒ Ʒerpenceb.¹⁰ Sume men biop¹¹ ælceƷ cƷæƷter full cƷæƷtize anb full halize ƷeƷaƷ Ʒ nihtƷiƷe. ðonne ƷincƷ ꝥ Lobe unƷiht ꝥ he ƷƷelce¹² ƷƷence. Ʒe ƷuƷþum Ʒone¹³ beaƷ. Ʒe eallum monnum Ʒecýnbe iƷ¹⁴ to Ʒolienne.¹⁵ he him ƷeheƷ ƷeƷƷan ðonne oƷnum monnum. Ʒpa Ʒpa Ʒio Ʒum¹⁶ ƷiƷ man¹⁷ cƷæƷþ. ꝥ Ʒe Ʒobcunba anƷealb ƷeƷƷiobbe hiƷ bioplingaƷ¹⁸ unheƷ hi¹⁹ ƷiƷeƷa Ʒceabe.²⁰ Ʒ hi Ʒcilde Ʒpa Ʒeopnllice. Ʒpa Ʒpa²¹ man beƷ ðone æƷl²² on hiƷ eaƷan. Manegre tilƷaƷ²³ Lobe to cƷe- manne to ðon Ʒeopne ꝥ hi Ʒillniap. hiopa anum Ʒillum. mani- Ʒealb eaƷƷope²⁴ to ƷƷoƷianne. ƷoƷþam Ʒe hi Ʒillniap maƷian aƷe. Ʒ maƷian hƷiƷan. Ʒ maƷian peoƷþƷcƷe mið Lobe to habbanne. Ʒonne Ʒa habbaƷ²⁵ Ʒe ƷoƷƷon libbaƷ :

§ XI.^a Oft eac becyðð Ʒe anƷealb²⁶ ðiƷƷe ƷoƷulbe to ƷiƷe Ʒobum²⁷ monnum. ƷoƷþæm Ʒe anƷealb²⁸ ƷaƷa Ʒflana²⁹ peoƷþe toƷoƷƷen. Sumum monnum Lobe ƷelleƷ³⁰ æƷƷeƷi Ʒe Ʒob³¹ Ʒe Ʒfel ƷemenƷeb. ƷoƷþæm hi æƷƷƷeƷ eaƷniap. Sume he beƷeƷaƷ hiopa Ʒelan ƷiƷe hƷaƷe. ƷæƷ ðe hi æƷeƷt ƷeƷælize peoƷþaƷ. Ʒý læƷ hi ƷoƷ longum ƷeƷælþum hi to up ahæbben. Ʒ ðonan on oƷeƷmettum peoƷþen. Sume he³² læt ƷƷeaƷan mið heaƷtium bƷoce. Ʒæt hi leopniƷen ðone cƷæƷt ƷeƷýlbe³³ on ðam³⁴ langan ƷeƷƷince. Sume him onbƷæbaƷ eaƷƷoƷu ƷiƷiƷon Ʒonne hiƷ ƷýƷƷeƷ. ðeah hi hi eaƷe abƷeoƷan mæƷen. Sume hi ƷebýcƷaƷ peoƷþlicne hƷiƷan ðiƷƷeƷ anbƷeaƷþan liƷeƷ mið hiopa aƷnum beaƷe. ƷoƷþam hi ƷeƷaƷ ꝥ hi næbben nan oƷeƷ Ʒioh ðæƷ hƷiƷan³⁵ ƷýƷƷe buƷon

^a Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

¹ Cott. Ʒobð. ² Cott. ungeƷýlbige. ³ Cott. eaƷƷoƷu. ⁴ Cott. nýlle. ⁵ Bod. nanum abependlic. ⁶ Cott. ƷoƷlætan. ⁷ Cott. unƷeƷfulnegre. ⁸ Cott. peoƷþen. ⁹ Cott. aƷtýnebe. ¹⁰ Cott. ƷerpenceƷ. ¹¹ Cott. beoð. ¹² Cott. ƷƷýlce. ¹³ Bod. þonne. ¹⁴ Cott. iƷ Ʒecýnbe. ¹⁵ Cott. Ʒolianne. ¹⁶ Ʒum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ƷeƷƷiobbe hiƷbeoplingaƷ. ¹⁹ hiƷ, deest in MS. Cott. ²⁰ Cott. ƷeƷeƷe. ²¹ Ʒpa, deest in MS. Cott. ²² Cott. æƷƷel. ²³ Cott. Manegre tilƷaƷ. ²⁴ Cott. eaƷƷoƷu. ²⁵ Cott. hæbben. ²⁶ Cott. anƷealb. ²⁷ Cott. Ʒobum. ²⁸ Cott. anƷealb. ²⁹ Cott. Ʒflana. ³⁰ Cott. Ʒelleð. ³¹ Cott. Ʒobð. ³² hi to up ahæbben Ʒ ðonan on oƷeƷmettum peoƷþen. SumiƷ he, deest in MS. Bod. ³³ Cott. ƷeƷýlbice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oƷeƷƷioð þæƷ hƷiƷan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa ægnum fære. Some men wæron ȝio unoferspreðlice. ȝa
 ꝥ hi nan ne mihte¹ mið nanum wite oferspreðan. Ða biȝnðobon
 hiopa æfter ȝenzum ꝥ hi næren mið wicum oferspreðe. on
 ðæm ƿær ȝƿeotol ꝥ hi for heopa ȝobum ƿeorcum hæfðon ðone
 cƿæft ꝥ hi² mon ne mihte oferspreðan.³ Ac ƿa ȝfelan⁴ for
 hiopa ȝflum ƿeorcum wæron ȝeƿitnobe ofer ȝƿiðe.⁵ forþæm ꝥ
 Ða ƿitu ȝeƿitnðon⁶ oppum ꝥ hi ȝa bon⁷ ne ðorȝtan. ȝ eac Ða
 ȝebetan ƿe hi ðonne bƿociað. ꝥ iȝ ȝƿiðe ȝƿeotol tacn Ðam⁸ ƿiȝan
 ꝥ he ne ȝceal lufian to unȝemetlice Ðar ƿopulð ȝeƿælpa. for-
 þæm hi oft cumað to ðæm ƿýȝtan⁹ monnum. Ac hƿæt ƿille
 ƿe cƿeðan he Ðam¹⁰ andƿearðan ƿelan. Ðe oft cymð to þæm
 ȝobum.¹¹ hƿæt he eller ȝie butan tacn Ðæȝ toƿearðan ƿelan ȝ
 Ðæȝ ebleaner anȝin Ðe him ȝob ȝeƿihhob¹² hæfð for hiȝ ȝoban¹³
 ƿillan. Ic ƿeas eac ꝥ te ȝob ȝelle manegum ȝflum¹⁴ monnum
 ȝeƿælpa forþæm ƿe¹⁵ he ƿat heopa¹⁶ ȝecýnð and heopa¹⁶ ƿillan
 ȝƿa ȝeƿaðne. ꝥ hi for nanum earpmum¹⁷ ne bið¹⁸ no ðý
 betƿan.¹⁹ ac ðý²⁰ ƿýȝan. ac ȝe ȝoba læce. ꝥ iȝ ȝob. lacnað
 hiopa ȝob mið Ðam²¹ ƿelan. ƿile ꝥ hi ouȝiten hƿonan him ȝe
 ƿela come and olece ðæm ƿýlæȝ he him þone ƿelan æƿeȝe²²
 oððe hine þam ƿelan. ȝ ƿenðe hiȝ ðeapȝ to ȝode. ȝ ƿoplahte Ða
 unþeapȝ ȝ ƿa ȝfel Ðe he æȝ for hiȝ eȝnþum býðe. Some
 beoð²³ Ðeah ȝý ƿýȝon ȝiȝ hi ƿelan habbað. forþæm hi²⁴ ofeȝ-
 mobiȝað²⁵ for ðæm ƿelan ȝ hiȝ unȝemetlice bƿucað :-

§ XII.^o Manegum men biop eac forȝifene forþam²⁶ ƿær
 ƿopulð²⁷ ȝeƿælpa. ꝥ hi ȝeyle Ðam²⁸ ȝobum²⁹ leanian hiopa ȝob.³⁰
 ȝ Ðam³¹ ȝflum hiopa ȝfel. forþam³² ȝimle biop ƿa ȝoban³³ ȝ Ða
 ȝflau unȝeƿeȝe beƿýð³⁴ him. ȝe eac hƿilum Ða ȝflan biop un-
 ȝeƿeðe beƿuð him ȝelfum. ȝe ƿupum an ȝfel man bið hƿilum³⁵
 unȝeƿeȝe him ȝelfum. forþamþe³⁶ he ƿat ꝥ he untela heð. ȝ

^o Boet. lib. iv. proœa 6. — Quibusdam permixtum puniendi ius, &c.

¹ Coll. meahtr. ² Coll. him. ³ Coll. meahtr oferspreðan. ⁴ Coll. ȝflau. ⁵ Coll. ȝƿiðe. ⁶ Coll. ȝeƿitnðen. ⁷ Coll. ȝebon. ⁸ Coll. þem. ⁹ Coll. ƿýȝtan. ¹⁰ Coll. þem. ¹¹ Coll. ȝobum. ¹² Coll. ȝoban. ¹³ Coll. ȝoban. ¹⁴ Coll. manegum ȝflum. ¹⁵ Coll. bið. ¹⁶ Coll. heopa. ¹⁷ Coll. earpmum. ¹⁸ Coll. býð. ¹⁹ Coll. betƿan. ²⁰ Coll. ne na þý. ²¹ Coll. þem. ²² Coll. æƿýȝe. ²³ Coll. bið. ²⁴ hi, deest in MS. Boet. ²⁵ Coll. ofeȝmobiȝan. ²⁶ Coll. forþam. ²⁷ Coll. ƿopulð. ²⁸ Coll. þem. ²⁹ Coll. ȝobum. ³⁰ Coll. ȝob. ³¹ Coll. þem. ³² Coll. forþam. ³³ Coll. ȝoban. ³⁴ Coll. beƿuð. ³⁵ Coll. ȝimle. ³⁶ Coll. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

penð him þara¹ leana. ⁊ nele² ðeah þær gerypan. ne hit fur-
pum him ne læt hneopan. ⁊ ðonne for ðam ringalan³ ege ne
mæx no feorpan æppæne on him jelfum. Of hit eac⁴ zebýræð
þ̅ se ýrla forlæt hir ýfel for fumer opper ýfles mionner⁵ anban.
forþam⁶ he wolbe mið þý tælan⁷ þone operne þ̅ he onfcunede
his þearf. fyncþ ðonne sm̅ þ̅ fpa he fporft mæg. þ̅ he tiolar
unzelic to bion þam⁸ oppum. forþam⁹ hit is þær goðcundan
anfealher æpuna þ̅ he fýncþ of ýrle goð. Ac hit nis nanum
men alefeh þ̅ he mæge witon eall þ̅ Loð getiohihoð hæfð. ne
euc afeacan þ̅ þ̅ he æforht hæfð. Ac on ðæm hi habbaþ
ænoð. to ongitanne þ̅ se fceoppenb¹⁰ ⁊ se æalbent eallra æ-
fæafta felt. ⁊ rýhte æfæop eall þ̅ he æfæop. ⁊ nan ýfel ne
forht. ne æt ne fýræð. ac ælc ýfel he aþurf of eallum his
fice. Ac ær ðu æfter ðam hean¹¹ unpalbe fpyman¹² fult ðær
ælmhtigan¹³ Loðer. þonne ne onæter þu nan ýfel on nanum
finge. þeah ðe nu fince þ̅ he n micel on ðis¹⁴ miðþangeafte fie.
forþæm hit is mht þ̅ þa goðan habban goð¹⁵ eblean hioþa
goðer. ⁊ ða ýrlan habban¹⁶ wite hioþa ýfles. ne his þ̅ nan ýfel.
þ̅ te rýhte biþ. ac his goð. Ac ic onæte þ̅ ic þe hæbbe æfmet
nu mið þis langan felle.¹⁷ forþæm þe lýrt nu hioþa.¹⁸ Ac
onfoh hioþa nu. forþam¹⁹ hit is se læceþom anð se þrenc ðe
ðu lange pilnoherft. fiet ðu þý eð mæge ðære²⁰ lape onfon :

§ XIII.^p Ðu se fýrþom ðu þis fpell afeht²¹ hæfðe. þa ongan
he eft ringan. ⁊ þis cæp. Eaf þu pilluæte mið hlætrum mæbe
onætum ðone hean anfealb. befealb þa tunglu þær hean
heofner. fealbap þa tunglu þa ealbun fippe ðe hi on æfæarpe
wæron. fpa þ̅ fio fýrene fenne ne onhrinþ no ðær hæler þær
heofner ðe se mona onhrinþ. ne se mona no ne onhrinþ þær
hæler ðe fio fenne onhrinþ. Ða hpile þe hio wæp on biþ. ne se
fæopra. ðe se hæluf Ufpa. ne cýmþ wæffe on þam fæfæale.
þeah ealle oþre fæopran fapen mið þam goðe æfter þære
fennan on þa eorþan. nis hit nan fumbor. forþam he is fýrþe
neah þam up enbe þære eaxe. Ac se fæopra ðe þe hæluf
æfæfæopra. ðonne he his fæf æfæpen. þonne tacumap he

¹ Boet. lib. iv. metrum 6. — Si vis colui jura tonantis, &c.

² Boet. mapan.

³ Cott. nyle.

⁴ Cott. þæm ringalum.

⁵ eac.

deet in MS. Cott. ⁶ Cott. manner. ⁷ Cott. forþam.

⁸ Cott. hioþe fæm.

⁹ Cott. forþam.

¹⁰ Cott. fceoppenb.

¹¹ hean.

deet in MS. Boet.

¹² Boet. anfealbæ fýman.

¹³ Cott. ælmhtigan.

¹⁴ Cott. þýr.

¹⁵ Cott. goðan habben goð.

¹⁶ Cott. habban.

¹⁷ Cott.

apæne mið þý langan fpell.

¹⁸ Cott. hioþa.

¹⁹ Cott. forþam.

²⁰ þære, deet in MS. Cott.

²¹ Cott. afeht.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that is, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, thou betokens it the evening. It then goes after the sun

æfen. færb he þonne æfter þære runnan on þære eorþan
 i ceastre. of he ofirn þa runnan lundum. ⁊ cýnþ fip fýrman þa
 fuman up. þonne haten þe lunc morþeufteorpa. forþam he
 cýnþ eaftan up. bobaf þære runnan cýme. ðio fume ⁊ fe
 mona habbaþ to bæles butruht him þone bæz anþ þa niht fripe
 emne ⁊ fripe æþþænelice picroþ þurh tohcundan forfeca-
 runga ⁊ unaprotenlice þiorpaþ þam ælmihtigan Gode of ðomeg
 bæz. for þý hi ne læt God on ane healfe þæg heofoneg bion.
 ðý læz hi forþon ofra gefceafta. Ac gefiruma God æmetzaf
 ealla gefceafta ⁊ æþþæraþ þa he betruht him fumaþ. hpirum
 flut fe pæta þ þryge. hpirum he gemenzef þ fýr bir þam ale.
 hpirum þ leobte fýr ⁊ þ beorhte up gefit. ⁊ rio hefige eorþe
 rit þæri nipefe be þæg cýningef gebube. þrengð eorþe ælcne
 perfm ⁊ ælc turoþ ælce gearfe. ⁊ fe hata fumaþ þrygþ ⁊
 gearpaþ fæb ⁊ bleba. ⁊ perfbæra hærfert hpyrþ þa bleba.
 hæzlar anþ fnaþ ⁊ fe oft mæba þen leccaþ ða eorþan on
 firta. forþan uðerfehþ rio eorþe þ fæb ⁊ gehet þ hit
 xperaf on læhten. Ac fe metob eallra gefceafta fet on
 eorþan ealle xþopenbe perfm ⁊ ealle forþþenþ. ⁊ gehet
 þonne he pyle. ⁊ eorþa ðonne he pyle. ⁊ mnaþ þonne he pyle. Ða
 hpile ðe þa gefceafta þiorpaþ. rit fe helhta fceorþanþ on hif
 heah fctle. þanon he pelt þam xþealdleþeum ealle gefceafta.
 Nif nan punþor. forðamþe he if cýning. ⁊ hpyhten. ⁊ ærlin.
 ⁊ fuma. ⁊ æ. ⁊ firtom. ⁊ pirtir hema. he rent eallu ge-
 fceafta on hif æpenþa. ⁊ he het ealle eft cuman. Ðæt fe an
 xertæððexa cýning ne fctapelobe ealla gefceafta. ðonne purþon
 hi ealle toflopene ⁊ tofctencte. anþ to naubte purþon ealle ge-
 fceafta. ðeah habbaþ gemænlice ða ane lufe. þ hi þeorpan
 fpileum hlaporþe. anþ fæxmaþ þæg þ he heora peult. nif þi nan
 punþor. forþam hi ne mihton elles bion. xif he ne purþon
 lioþa fumaþ. Ða forlet fe firtom þ lior.¹ anþ cþæþ to me.²

CAPUT XL.³

§ I. ÞÆDER ðu nu onxite hpirer þior fpræce pille. Ða
 cþæþ ic. ðexe me hpirer lio pille. Ða cþæþ he. Ic pille fexan
 þæt ælc pýrþ bio xob.⁴ þam lio monnum xob⁵ þince. þam lio
 him ýfel þince. Ða cþæþ ic.* Ic þene þ hit ealþe fpa bion mæxe.
 þeah uf hpirum oferi þince. Ða cþæþ he. Nif þæg nan cþý⁶ þ

¹ Boet. lib. iv. prosa 7.—Janne igitur videt, quid hæc omnia, &c.

² Cott. leofð.

³ Cott. xob.

⁴ Cott. xob.

⁵ Cott. xpeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc wýrð biop ȝob.¹ ȝarna þe riht ȝ nýtwýrðe biop.² forþæm ælc wýrð. ȝam hio rie wýrðum. ȝam hio rie unwýrðum. for þý cýmþ to þæm ȝobum³ þ hio wære trega ðo. oððe hine þreatige to ðon þ he bet ðo. þonne he ær býðe. oððe him leaſige þ he ær tela býðe. Anð eft ælc wýrð þarna þe to ðam⁴ ýflum cýmþ. cýmþ⁵ forþam tream⁶ þingum ȝum hio rie riðe. ȝam hio rie⁷ wýrðum. ȝif to ðam⁸ ýflum cýmþ riðe wýrð. þonne cýmþ he to ebleane hiȝ ýcla. oððe to þreatunge⁹ ȝ to lape þ he eft¹⁰ ȝra ne ðo. Ða onȝann ic punðriȝan anð cwearp. Iȝ þ for inweardlice riht ȝacu þ ðu wearp neȝt. Ða cwearp he. ȝra hit iȝ ȝra þu ȝeȝte. Ac ic wolde. ȝif ðu woldest. þ wit unc penðon¹¹ ȝumne hpile to þiȝe folceȝ ȝraðce. wýlæȝ hi cwearpon¹² þ wit ȝraðcon¹³ ofer monnes ahteȝet.¹⁴ Ða cwearp ic. ȝraðc þ ðu wille :-

§ II.^r Ða cwearp he. ȝenȝt ðu þ þ ne rie ȝob.¹⁵ þ nýt¹⁶ biȝ. Ða cwearp ic. Ic wene þæt hit rie. Ða cwearp he. Ælc wýrð¹⁷ iȝ nýt þarna ðe aȝer ðeȝ.¹⁸ oððe læȝ. oððe riht.¹⁹ Ða cwearp ic. Ðæt iȝ ȝoȝ. Ða cwearp he. ȝio riðerweaȝe wýrð iȝ þæm ȝob²⁰ þe ȝumnaȝ riȝ unweaȝaȝ ȝ penðap hi to ȝobe.²¹ Ða cwearp ic. Ne niaȝ ic þæȝ oȝracan. Ða cwearp he. Ðwæt ȝenȝt þu be ðære ȝohun²² wýrðe. ðe oft cýmþ to ȝobum²³ monnum on ðiȝe ȝeȝulbe.²⁴ ȝpilce²⁵ hit rie ȝoȝetacn ecȝa ȝoha.²⁶ hweȝer þiȝ folc mæȝe cweȝan þ hit rie ýfel wýrð. Ða ȝmeȝcobe²⁷ ic²⁸ ȝ cwearp. Ne cwiȝ þ nan mon. ac cwearp²⁹ þ hio rie ȝriðe ȝob.³⁰ ȝra hio eac biȝ. Ða cwearp he. Ðwæt ȝenȝt þu be þære unȝenlicȝan³¹ wýrðe. þe oft þrietaȝ³² ða ýflan to witmanne. hweȝer þiȝ folc wene þ þ ȝob³³ wýrð rie. Ða cwearp ic. Ne ȝenap hi no þ þ ȝob wýrð rie. ac ȝenap þ hio rie ȝriðe eapmlice. Ða cwearp he. Utom healdan unc þ wit ne ȝenan ȝra ȝra þiȝ folc ȝenȝ. Țif wit ðæȝ ȝenap þe ðiȝ folc ȝenȝ. þonne ȝoȝlæte wit ælce ȝeȝceahȝeȝeȝe anð ælce rihtȝeȝeȝe. Ða cwearp ic. Ðri ȝoȝlæte wit hi æ³⁴ þȝ³⁵

² Boet. lib. iv. prosa 7.—Nonne igitur bonum cernere esse, &c.

¹ Cott. ȝoob. ² Cott. bið. ³ Cott. ȝooban. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Boet. ⁶ Cott. ȝonþæm tream. ⁷ Cott. wý. ⁸ Cott. þæm. ⁹ Cott. þneunge. ¹⁰ Bod. ȝet. ¹¹ Cott. penðen. ¹² Cott. cwepon. ¹³ Cott. ȝraðcon. ¹⁴ Cott. ȝemet. ¹⁵ Cott. ȝoob. ¹⁶ Cott. nȝ. ¹⁷ wýrð, deest in MS. Cott. ¹⁸ Bod. aȝerðeð. ¹⁹ Cott. wýneð. ²⁰ Cott. ȝoob. ²¹ Cott. ȝoobe. ²² Cott. ȝooban. ²³ Cott. ȝoobum. ²⁴ Cott. ȝeȝulbe. ²⁵ Cott. ȝwýlce. ²⁶ Cott. ælcȝa ȝooba. ²⁷ Cott. ȝmeȝcobe. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cwið. ³⁰ Cott. ȝoob. ³¹ Cott. unpenlicȝan. ³² Cott. þreatað. ³³ Cott. ȝoob. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; *that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe or whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either of *two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cƿæþ he. Forþþý¹ folcſce men recƿtaþ ꝥ ælce² ƿeþu
 ƿýrð 7 ƿurðſumum ſie ſýel. Ac ƿe ne ſeulon ðæſ ƿelefan. For-
 þæm þæt³ ælc ƿýrð biþ ƿoð.⁴ ſƿa ƿe ær ſƿæƿeom. ſum hio ſie
 ƿeþu.⁵ ſum hio ſie ƿýnſum. Ða ƿearþ ic aƿæreþ 7 cƿæþ. Ðæt
 iſ ſoþ ꝥ ðu ſeƿeſt. Ic nat ðeah hƿa hit ðurhe⁶ ſeƿum ðýſeƿum
 monnum. forþan⁷ hiſ ne mæg nan ðýr man ƿelefan :.⁸

§ III.⁹ Ða onſac ſe ƿurðum ſaplice 7 cƿæþ. Forþý ne ſeýle
 nan ƿiſ monn ſoþhteƿan ne ƿurðmian¹⁰ to hƿæm hiſ ƿife ƿeorþe.
 oððe hƿæþe him eunie ƿe ƿeþu ƿýrð ðe lipu.¹¹ Ðon ma ƿe ſe
 hƿæta eſne ſeýle ſumþ ꝥ ƿurðmian. hu oft he ƿeohtan ſeule.¹²
 ne biþ hi¹³ loſ na ðý læſte. ac iſ ƿen ꝥ hit ſie ðý mare. ſƿa
 hiþ eac þæſ ƿiſan meþ ƿý mare. ƿe him ƿræþe ƿýrð 7 ƿeþe
 to becýmþ. ðý ne ſceolþe¹⁴ nan ƿiſ man ƿillan¹⁵ ſeƿeſ lƿeſ.
 ƿiſ he ænigra cƿæfta meþ. oððe ænigſ ƿeorþſceƿeþ heſ for
 ƿorulþe.¹⁶ oððe eceſ lƿeſ æfteſ ðiſte ƿorulþe.¹⁷ Ac ælc ƿiſ
 mon ſeýle ariuman ætþeſ ƿe ƿiþ þa ƿeþan ƿýrðe ƿe ƿiþ ða ƿur-
 ſumian. ƿý læſ he hme for ðæſe ƿýnſumian ƿýrðe ſoſteƿurſe.
 oððe for ðæſe ƿeþan ſoſeƿence.¹⁸ Ac him iſ ƿearþ ꝥ he
 aſeþiſe¹⁹ þone miþineſtan ƿeþ betƿýh²⁰ ðæſe ƿeþan ƿýrðe 7
 ðæſe hƿan. ꝥ he ne ƿilniſe ƿýnſumian ƿýrðe 7 maran oriſoli-
 neſſe ðonne hit ƿemetlic ſie. ne eft to²¹ ƿeþe. forþæm he ne
 mæg naþſe²² unſemet aþuohan.²³ Ac hit iſ on hioſi ætenu²⁴
 anpeulþe hƿarþe²⁵ ðiſa hi ſeceorþan.²⁶ Liſ hi þonne þone miþ-
 meſtan ƿeþ aſeþian ƿillap. ðonne ſeýlan²⁷ he ƿeþe him ſeſum
 ƿemetſum þa ƿurſumian ƿýrðe. 7 ða oriſorþan. þonne ƿemetap
 him Toð þa ƿeþan ƿýrðe ƿe on þiſſe ƿorulþe.²⁸ ƿe on þæſe to-
 ƿearþum. Ða ſƿa lu eape aþneorþan²⁹ man :

§ IV.¹ Fel la ƿiſum menn pell. ƿap ealle on þone ƿeþ ƿe eor
 læſap ða ſoſemæſum biſna þara ƿoþena ƿumena 7 þæra ƿeorþ-
 ſeornena ƿeþa ðe ær eor ƿæſion. Gala ƿe earþum 7 iþelſeornum.
 hƿý ƿe ſƿa unniſte ſion² 7 ſƿa aſumþene.³ hƿý ƿe nellan⁴

¹ Boet. lib. iv. proſa 7. --Quare, inquit, ita vir sapiens, &c.

² Boet. lib. iv. meſum 7. --Bella his quibus operatus annis, &c.

³ Cott. forþþý þe. ⁴ ælce, deest in MS. Cott. ⁵ Cott. þe. ⁶ Cott. ƿoð. ⁷ Cott. ƿeþe. ⁸ Cott. ƿeþe. ⁹ Cott. ƿeþe.

¹⁰ Cott. nele nan ðýrſe mon. ¹¹ Cott. to ſiþe ſumþ þ ƿurðmian. ¹² Cott. ƿeþe. ¹³ Cott. ƿeþe.

¹⁴ hiſ, deest in MS. Cott. ¹⁵ Cott. ſeýle. ¹⁶ Cott. ƿurðmian. ¹⁷ Cott. ƿeþe. ¹⁸ Cott. ƿeþe.

¹⁹ Cott. ƿeþe. ²⁰ Cott. ƿeþe. ²¹ Cott. aſeþe. ²² Cott. betƿeoh. ²³ to, deest in MS. Cott. ²⁴ Cott. naþſe. ²⁵ Cott. aþuohan. ²⁶ Cott. ætenu.

²⁷ Cott. hƿarþe. ²⁸ Cott. ſeceorþan. ²⁹ Cott. ſeulon. ³⁰ Cott. ƿeorulþe.

³¹ Cott. ƿeþe. ³² Cott. aþneorþan. ³³ Cott. men. ³⁴ Cott. aſumþene.

³⁵ Cott. nellan.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the loss; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acſien æfter þam¹ ſiſum monnum and æfter þam¹ peopþ-
geornnum. hwilce² hi ſæron ða ðe ær eop ſæron. and hwi³ ge
donne nellon.⁴ ſiþþan ge hiora ſeapſ geacrob habben.⁵ him
onhýrian.⁶ ſwa ge ſiþoſt mægen. forþæm hi ſunnon æfter
ſýnþſcipe⁷ on ðiſſe worulde. 7 taleþon⁸ goþe⁹ hlifan mid
godum¹⁰ weorcum. 7 forhton goþe¹¹ biſne þam¹² ðe æfter him
ſæron. forþæm hi ſuniaþ nu ofer þam tunglum. on ece
eabiſneſſe. for heora¹³ godum weorcum: . Deſ enþaþ ſio
weorþe¹⁴ boc Boetieſ. and onginnd¹⁵ ſeo ſiſte: .

§ V.^u Ða ge ſiþþom ða ðiſ ſpell aſeht¹⁶ hæfþe. ða cweþ ic.
ſwiþe ſýht¹⁷ iſ þin lap. Ac ic wolde ðe nu mýnſian¹⁸ þære
manigſealdan¹⁹ laſe þe ðu me ær gehete be þære Godeſ
forſetiohhunge. Ac ic wolde æneſt ſitan æt þe hwæþer þ²⁰ ault²⁰.
ſie þ²¹ we oft gehioraþ þ²² men cweþaþ be ſumum þingum þ²³ hit
ſeyle wea geþýrian. Ða cweþ he. We wea hioſpe²⁴ þ²⁵ ic onette
wiþ we þ²⁶ ic ðe moſte ſealſtan þ²⁷ ic ðe ær gehet. 7 þe moſte
getæcan ſwa ſceortne²⁸ we. ſwa ic ſceortne ſinþan mihte²⁹
to þinne cýððe. Ac hit iſ ſwa fýr³⁰ of uncrum we. of þam
we þe wiſ getiohhod habbaþ on to ſarenne. þ³¹ we ðu me ær
bæde. hit³² we ðeah nýttre to geþýrienne³³ 7 to³⁴ on-
ſitanne. Ac ic onþeode þ³⁵ ic ðe læde hiðer wiðer on þa wea
of þinum we. þ³⁶ ðu we næge eft þinne we aſebian. Niſ hit
nan ſundor ðeah þu getýrge.³⁷ giſ ic þe læde be þam³⁸ we.
Ða cweþ ic. Ne weaſt þu no þ³⁹ onþeabon.⁴⁰ Ac ic bio ſwiþe
ſæcn⁴¹ giſ ðu me læhter wiþer ic ðe biðe. Ða cweþ he. Ic þe
wille lærian bi ſpellum. ſwa ic ðe eallne we hyde. 7 ðe wea
ſeþan wille. þ⁴² hit niſ nauht we mon cwiþ þ⁴³ æniſ ðing wea
geþýrge. forþam⁴⁴ ælc þing cýmp⁴⁵ of ſumum ðingum. for ðý
hit ne biþ wea geþýreþ. ac wea hit of nauhte ne come þonne
wea hit wea geþýreþ: .

^u Boet. lib. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þam. ² Cott. hwilce. ³ Cott. hwi. ⁴ Cott. wille. ⁵ Cott. habben. ⁶ Cott. onhýrian. ⁷ Cott. weorþſcipe. ⁸ Cott. taleþon.
⁹ Cott. goþe. ¹⁰ Cott. godum. ¹¹ Cott. goþe. ¹² Cott. þam. ¹³ Cott. hiora. ¹⁴ Cott. weorþe. ¹⁵ Cott. onginnd. ¹⁶ Cott. aſeht.
¹⁷ Cott. ſýht. ¹⁸ Cott. mýnſian. ¹⁹ Cott. manigſealdan. ²⁰ Bod. ault.
²¹ Cott. leorpe. ²² Cott. ſceortne. ²³ Cott. mehte. ²⁴ Cott. weaſt.
²⁵ hit, deſt in MS. Cott. ²⁶ Cott. geþýenne. ²⁷ to, deſt in MS. Cott. ²⁸ Cott. getýrge. ²⁹ Cott. bi þam. ³⁰ Cott. onþeabon. ³¹ Cott. geþýren. ³² Cott. forþam. ³³ Cott. cumð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou ledest me whithor I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cƿæð ic. Ac hƿonan com ge nama¹ æƿeƿt. Ða cƿæp he. Aƿiƿtoteleƿ min ðeoplingc hit ƿeƿehte on þæƿie bec þe Fijca hatte. Ða cƿæp ic. Ðu ƿehte he hit. Ða cƿæð he.² Men cƿæbon ƿio ðonne him hƿæt unƿenunga³ ƿebýrþe. ꝥ ꝥ ƿæƿe ƿear ƿebýrþe. ƿƿelce hƿa nu ðelƿe eorþan. 7 ƿinbe þæƿ ðonne ƿolbþorþ. 7 ƿecge þonne ꝥ ꝥ ƿie ƿear ƿebýrþe. Ic ƿæt þeah ƿiƿ ge ðelƿeþe ða eorþan no ne bulƿe. ne nan mon æƿ ꝥ ƿolb þæƿ ne hýbþe. þonne ne ƿunbe he hit no. ƿorþý hit næƿ na ƿear ƿunben. Ac ƿio ƿobcunbe ƿoƿetiohhunga lærþe ðone þe he ƿolbe ꝥ þe ƿolb hýbþe. 7 eƿt þona þe he ƿolbe ꝥ he hit ƿunbe :

§ VII.^w Ða cƿæp ic. Ðæt ic onƿite ꝥ hit iƿ ƿƿa ƿƿa þu ƿeƿt. Ac ic ƿolbe ðe acƿian hƿæþeƿ ƿe ænigne ƿrýþom⁴ habban oððe ænigne anƿealb hƿæt ƿe ðon. hƿæt ƿe ne ne ðon. ðe ƿio ƿobcunbe ƿoƿetiohhunga oþþe ƿio ƿrýþ uƿ nebe to ðam þe hi⁵ ƿillen : Ða cƿæp he. ƿe habbaþ micelne anƿealb. niƿ nan ƿeƿceabƿiƿ ƿeƿceaf ƥ næbbe ƿreobom. ƿe þe ƿeƿceabƿiƿneƿe hæƿþ. ƿe mæg ðeman 7 toƿceabun hƿæt⁶ he ƿilnian ƿeal 7 hƿæt he onƿcunian ƿeal. 7 ælc mon hæƿþ ðone ƿreobom. ꝥ he ƿæt hƿæt he ƿila hƿæt he nele. anb ðeah nabbap⁷ ealle ƿeƿceabƿiƿe⁸ ƿeƿceaf ƿeallicne ƿrýþom. Englaƿ habbaþ ƿihte bomas 7 ƿobne⁹ ƿillan. 7 eall hƿæt¹⁰ hi ƿillnaþ¹¹ hi begitaþ ƿiƿþe eape. ƿorþæm þe hi naner ƿoƿe¹² ne ƿillnaþ.¹³ Niƿ nan ƿeƿceaf þe hæbbe ƿrýþom¹⁴ 7 ƿeƿceabƿiƿneƿe buton englum 7 mannum. Ða men habbaþ ƿimle ƿrýþom.¹⁵ þý maƿan þe hi heora Moþ neap ƿobcunþum ðingum lætaþ. 7 habbaþ ðæs þý læƿƿan ƿrýþom.¹⁶ þe hi heora Moþeƿ ƿillan¹⁷ neap ðiƿe ƿorulþ¹⁸ aƿe lætaþ. Nabbap hi nænne ƿrýþom¹⁹ ðonne hi hiopa²⁰ agnum ƿillum hi ƿylƿe unþeapum unþeƿeobaþ.²¹ Ac ƿona ƿƿa hi heopa²² Moþ aƿenþap²³ ƿrom ƿobe. ƿƿa ƿeopþa he²⁴ ablenþe miþ unƿiþome. Ða þeah iƿ an ælmihtig Loþ on hiƿ þæƿe hean cæƿte.²⁵ ƿe ƿeƿiþþ²⁶ ælceƿ monneƿ ƿeƿanc.²⁷ 7 hiƿ ƿorþ.

^v Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

^w Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott.

² Bod. hƿeƿnunga.

³ Cott. ƿreobom.

⁴ Bod. ƿe. ⁵ Cott. hƿeƿ. ⁶ Bod. habbaþ.

⁷ Cott. ealla ƿeƿceabƿiƿa.

⁸ Cott. ƿobne. ⁹ Cott. þæt. ¹⁰ Cott. ƿilnaþ.

¹¹ Cott. ƿor. ¹² Cott. ƿilnaþ.

¹³ Cott. ƿreobom. ¹⁴ Cott. ƿreobom.

¹⁵ Cott. ƿreobom.

¹⁶ Cott. ƿilla. ¹⁷ Cott. ƿeopulþ.

¹⁸ Cott. ƿreobom.

¹⁹ Cott. heopa.

²⁰ Cott. unþeƿeobaþ.

²¹ Cott. hioƿa.

²² Cott. unþenþaþ.

²³ Cott. hio.

²⁴ Cott. cæƿte.

²⁵ Cott. ƿeƿiþþ.

²⁶ Cott. ƿeƿoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

7 his bæða toƿcæst. 7 ȝylt¹ ælcum æfter his ȝeƿýrhtum. Ða ƿe ƿiſdom þa þiſ ƿrell aȝæb hæfðe. þa onȝann he ƿinȝan 7 þuſ cƿæþ.

CAPUT XLI.*

§ I. ÐEAP Omeƿuſ ƿe ȝoba ƿceop. þe mið Lpecum ƿeleſt ƿæſ. ƿe ƿaſ ƿiſȝilheſ lapeop. ƿe ƿiſȝiluſ ƿæſ mið Læben ƿarum ƿeleſt. þeah Omeƿuſ on his leoþum ƿƿiþe heſeþe þæne ƿunnan ȝecýnð. 7 hiore cƿætaſ. 7 hiore biophto. ne mæȝ heo þeah ealle ȝeſceafra ȝeſcinan. ne þa ȝeſceafra. þe heo ȝeſcinan mæȝ. ne mæȝ hio ealle enbemeſt ȝeſcinan. ne ealle innan ȝeonb-ſcinan. Ac hiſ þam ælmihtȝan Gode ƿƿa. þe iſ ȝcýppenð ealra ȝeſceafra. he ȝeſeop 7 þuſheop ealle his ȝeſceafra ænbemeſt. ðone mon mæȝ haſan buton leaſe ȝoþe ðunne :-

§ II.⁷ Ða ƿe ƿiſdom þa þiſ leop aȝunȝen hæfðe. þa ȝeſƿý-ȝobe⁸ he ane lýtle hƿile. Ða cƿæþ ic. Ðum tƿeo me⁹ hæfþ ƿƿiþe ȝebnefeð. Ða cƿæþ he. Ðƿæt iſ ƿe. Ða cƿæþ ic. Ðiſ iſ þ̅ þ̅ þu ȝeȝyt⁴ þ̅ Gode ȝýlle ælcum ƿiſdom⁵ ƿƿa ȝob⁶ to ðonne. ƿƿa ýfel. ƿƿæþen he ƿille. anb þu ȝeȝyt eac þ̅ Gode ƿite ælc⁷ þiȝ æſ⁸ hiſ ȝeſƿýþe.⁹ 7 þu ȝeȝyt¹⁰ eac þ̅ nan þiȝ ƿýþe¹¹ bute hiſ Gode ƿille oððe ȝeƿaſȝe.¹² 7 ðu ȝeȝyt¹³ þ̅ hiſ ȝcýle eall ƿapan ƿƿa he ȝetiohhob habbe.¹⁴ Nu ƿunðne ic þæſ hƿy he ȝeƿaſȝe þ̅ þa ýfelan men habban¹⁵ þone ƿiſdom¹⁶ þ̅ hi maȝon¹⁷ ðon ƿƿa ȝob ƿƿa ýfel ƿƿæþen ƿƿa hi ƿillan. ðonne he æſ ƿat þ̅ hi ýfel ðon ƿillap. Ða cƿæþ he. Ic þe mæȝ ƿƿiþe eaþe ȝeandſƿýnðan þæſ ƿƿelleſ. Ðu ƿolþe þe nu lician¹⁸ ȝiſ hƿýlc ƿƿiþe ƿice cýning ƿæne 7 næfðe nænne ƿýne¹⁹ mon on eallon his ƿice. ac ƿæſion ealle þeoþe. Ða cƿæþ ic. Ne ƿuhte hiſ me nauht²⁰ ƿihtlic. ne eac ȝcƿiſenlic.²¹ ȝiſ him ƿceolban þeoþe men þenigan.²² Ða cƿæþ he. Ðƿæt ƿæne ungecýnðlice.²³ ȝiſ Gode næfðe on eallum his ƿice nane ƿiȝe ƿceaf²⁴ unþen his anƿealþe. ƿoþæm he ȝe-ſceop tƿa ȝeſceafƿiſan²⁵ ȝeſceafra ƿiio.²⁶ enȝlaſ 7 men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phæbum, &c.

⁷ Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

¹ Cott. ȝilt.

² Cott. ȝeƿuȝobe.

³ Bod. tana.

⁴ Cott. ƿæȝyt.

⁵ Cott. ȝelle ælcum meu ƿiſedom.

⁶ Cott. ȝoob.

⁷ Cott. ƿæȝyt þ̅

ƿite ælc.

⁸ Bod. æƿep.

⁹ Cott. ȝeƿeopþe.

¹⁰ Cott. ƿæȝyt.

¹¹ Cott.

¹² ȝeƿeopþe.

¹³ Cott. ȝeƿaſe.

¹⁴ Cott. ƿæȝyt.

¹⁵ Cott. hebbe.

¹⁶ Cott.

¹⁷ hebbe.

¹⁸ hebbe.

¹⁹ Cott. ƿiſedom.

²⁰ Cott. maȝen.

²¹ Bod. he nu lician.

²² Cott.

²³ ƿiſedom.

²⁴ Cott. ƿiſedom.

²⁵ Cott. no.

²⁶ Cott. nauht ȝeƿeopþe.

²⁷ Cott.

²⁸ ȝeſceafra.

²⁹ Cott.

³⁰ ȝeſceafra.

³¹ Cott. ƿiſedom.

³² Cott.

³³ ƿiſedom.

³⁴ Cott.

³⁵ ƿiſedom.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. THOUGH Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he Ʒeaf micle Ʒife ƷneobomeƷ. ꝥ hi moƷton¹ ðon ƷƷa Ʒob ƷƷa
 ƷƷel ƷƷæƷon² ƷƷa hi Ʒolbon.³ he Ʒælbe⁴ ƷƷiƷe ƷæƷte Ʒife 7 ƷƷiƷe
 ƷæƷte æ mið ƷæƷe Ʒife ælcum menn⁵ oþ hiƷ enbe. ꝥ iƷ Ʒe
 ƷƷýðom.⁶ Ʒæt te⁷ mon moƷ ðon ꝥ he Ʒile. and ꝥ iƷ Ʒio æ ꝥ Ʒilt
 ælcum men be hiƷ ƷeƷýðhtum æƷƷeƷ Ʒe on ðiƷƷe ƷoƷulbe Ʒe on
 ƷæƷe toƷeapðan ƷƷa Ʒob⁸ ƷƷa ƷƷel ƷƷæƷen he ðeƷ. 7 men maƷan⁹
 beƷitan ƷuƷh Ʒone ƷƷýðom¹⁰ ƷƷa hƷæt ƷƷa he ƷillaƷ. buƷon ðeap
 hi ne maƷon ƷoƷcýƷƷan. æc hi hine maƷon mið Ʒobum¹¹ Ʒe-
 oƷicum Ʒelettan ꝥ he Ʒý¹² laƷon cýmƷ. Ʒe ƷuƷƷum oþ oƷelbo hi
 hine hƷilum lettap ƷiƷ mon to Ʒobum¹³ ƷeoƷce ne onhæƷie
 habban Ʒobne¹⁴ ƷillaƷ. ꝥ iƷ Ʒob. Ða cƷæƷ ic. Ʒel Ʒu me hæƷƷe
 aƷetne on ðam tƷeun. 7 on ƷæƷe ƷeðƷeƷeðƷeƷƷe Ʒe ic æƷ on
 ƷæƷ be Ʒam ƷƷeobonie. Ac ic eom nu Ʒet on micle maƷan Ʒe-
 ðƷeƷeðƷeƷƷe ƷeunƷoƷob. Ʒulneah oþ oƷumoðƷeƷƷe. Ða cƷæƷ he.
 ÐƷæt iƷ Ʒio micle unƷoƷneƷ.¹⁵ Ða cƷæƷ ic. ÐiƷ¹⁶ iƷ ýmb Ʒa
 LoðeƷ ƷoƷetiohhunƷe. ƷoƷƷam¹⁷ Ʒe ƷeheƷiaƷ hƷilum ƷeƷƷan ꝥ
 hiƷ Ʒýle eall ƷƷa ƷeƷýƷƷan¹⁸ ƷƷa ƷƷa Loð æt ƷƷuman ƷeƷiohhob
 hæƷbe. ꝥ hiƷ ne mæƷe nan mon aƷenðan.¹⁹ Nu ðiƷcƷ me ꝥ
 he ðo Ʒoh. ðonne he aƷaƷ Ʒa Ʒoban.²⁰ 7 eac Ʒonne he ƷiƷnaƷ ða
 ƷƷelan. ƷiƷ ꝥ ƷoƷ iƷ. ꝥ hiƷ him ƷƷa ƷeƷceapen ƷæƷ ꝥ hi ne
 moƷton elleƷ ðon. unnyƷlice Ʒe ƷƷineap ðonne Ʒe uƷ ƷeðbiðhæƷ.
 7 ðonne Ʒe ƷæƷtað. oððe ælmeƷƷan ƷellaƷ. ƷiƷ Ʒe hiƷ nabbaƷ ðý
 maƷan ðanc. Ʒonne²¹ Ʒa Ʒe on eallum ðiƷƷum ƷabaƷ on hiƷoƷa
 aƷenne ƷillaƷ. 7 æƷƷen²² hiƷoƷa lichoman luƷte iƷnaƷ :-

§ III.^a Ða cƷæƷ he. ÐiƷ iƷ Ʒio ealbe ƷioƷunƷ Ʒe ðu longe
 ƷioƷoborƷ.²³ 7 maƷiƷe eac æƷ ðe. ƷaƷa ƷaƷ Ʒum ÐaƷicƷ. oþƷe
 naman TulliuƷ. ƷƷuððan naman he ƷæƷ Ʒehaten LiceƷio. ðe²⁴
 ƷæƷ Romana heƷetoga. Ʒe ƷæƷ uppita. Ʒe ƷæƷ ƷƷiƷe abijƷoh nuð
 ðæƷe ýlcan ƷƷƷæce. Ac he hi ne mihte bƷiƷƷan to nanum
 enbe on Ʒone timan.²⁵ ƷoƷƷý heoƷia Moð ƷaƷ²⁶ abijƷoh on ðiƷƷe
 ƷoƷulbe ƷillaƷunƷa.²⁷ Ac ic ðe ƷeƷƷe. ƷiƷ ꝥ ƷoƷ iƷ ꝥ Ʒe ƷeƷƷaƷ. ꝥ
 hiƷ ƷæƷ unnet Ʒebob on Ʒohcunðum bocum ꝥ Loð beaƷ²⁸ ꝥ

^a Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moƷton. ² Cott. ƷƷæƷen. ³ Cott. Ʒolbon. ⁴ Cott. Ʒælbe.
⁵ Cott. men. ⁶ Cott. ƷƷeobom. ⁷ Cott. Ʒe. ⁸ Cott. Ʒob. ⁹ Cott.
 maƷon. ¹⁰ Cott. ƷƷeobom. ¹¹ Cott. Ʒobum. ¹² Cott. Ʒe. ¹³ Cott.
 Ʒobum. ¹⁴ Cott. Ʒobne. ¹⁵ ÐƷæt iƷ Ʒio micle unƷoƷneƷ, deunt
 in MS. Bod. ¹⁶ Bod. ÐiƷ. ¹⁷ Cott. ƷoƷƷam. ¹⁸ Cott. ƷeƷeopðan.
¹⁹ Cott. onpenðan. ²⁰ Cott. Ʒoban. ²¹ Cott. Ʒý. ²² hiƷoƷa aƷenne
 ƷillaƷ. 7 æƷƷen, deunt in MS. Cott. ²³ Cott. ƷioƷoborƷ. ²⁴ Cott. Ʒe.
²⁵ Cott. ƷuƷƷý he ne meahƷe ne nau mon on Ʒone timan Ʒa ƷƷeƷe to
 nanum enbe bƷiƷƷan. ²⁶ Cott. ƷæƷ. ²⁷ Cott. ƷeƷulbe ƷillaƷunƷa.
²⁸ Cott. bebeaƷ.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe¹ folclætan ŷfel 7 bon zob.² 7 eft ſe cƿibe ðe he
cƿæp. ꝥa mon ma ſƿincp. ꝥa mon manan mebe onfehþ. 7 ic
ƿunbriȝe hƿi þu hæbbe folgiten eall þ̅ þ̅ ƿit ær ꝥƿæcon. Ƴit
ſædon ær þ̅ ƿio zobcunbe folgetiohhung ælc zob ƿorhte. and
nan ŷfel. ne nan ne tiohhobe to ƿýpcenne.³ ne næſſe ne
ƿorhte. ȝe ſurþum þ̅ ƿit ȝeƿeahton⁴ to ȝobe.⁵ þæt folcſcum
monnum ŷfel ƿuhte. þ̅ ƿær þ̅ mon ƿſæce and ƿitnobe hƿone
for hiȝ ŷfle. Ðu ne ſæðe⁶ ƿit eac on⁷ ðiȝſe ilcan bec. þ̅ Țob
hæfðe ȝetiohhob ſſýðom to ſýllenne⁸ monnum. 7 ꝥa býbe.⁹ 7
ȝif hi¹⁰ ðone ſſýðom tela ȝehealbon.¹¹ þ̅ he hi ƿolbe ſſiþe
ƿeoƿþian mið ece ƿice.¹² 7 ȝif hi ðone ſſýðom¹³ folheolben. þ̅
he hi ðonne ƿolbe ƿitnian mið ðeape. Ðe teohhobe¹⁴ ȝif h̅
hƿæt ȝeȝýngobon¹⁵ on þam ſſýðome.¹⁶ þ̅ hi hit eft on ðam¹⁷
ſſeoðome mið hƿeoƿrunȝe ȝebeton.¹⁸ 7 ȝif hiopa hƿilc¹⁹ ꝥa
heapðeoƿt ƿæpe þ̅ he nane hƿeoƿrunȝe ne býbe. þ̅ he ƿonke
hæfðe ƿihelc ƿite. Calla ȝeſceapta he hæfðe ȝetiohhob ðeoƿe.²⁰
buton enȝlum and monnum. forðý ða²¹ oþra ȝeſceapta þeoƿe
ſunt. hi healbaþ²² hiopa þenunȝa oþ bomeȝ ðæȝ. Ac þa menn 7
ða enȝlar. þe ſneo²³ ſunt. folclætaþ hiopa þenunȝa.²⁴ Ðſæt
maȝon men cƿeþan þ̅ ƿio zobcunbe folgetiohhung ȝetiohhob
hæfðe ðæȝ þe hio ne ƿurhtuȝe. oððe hu maȝon hi hi alaȝen.²⁵
þ̅ hi ne maȝon zob²⁶ bon. nu hit aƿriten iȝ þ̅ Țob ȝelbe²⁷
ælcum men æfter²⁸ hiȝ ȝeȝýnhtum. Ðſý ſceal þonne æniȝ
monn bion iſel. þ̅ he ne ƿeoƿce.²⁹ Ða cƿæp ic. Țenoz þu ne
hæfſt ȝeſſýlȝob³⁰ þæpe tƿeounȝe mineȝ Moðeȝ. be þæpe ac
runȝa³¹ ðe ic ðe acȝobe.³² Ac ic ðe ƿolbe ȝiet aȝien³³ ſume
ſſſæce ðe me ýmb³⁴ tƿeoƿ. Ða cƿæp he. Ðſæt iȝ þ̅. Ða cƿæp
ic. Țenoz me iȝ cup³⁵ þ̅ Țob hit ƿat eall befoƿan. ȝe zob³⁶ ȝe
ŷfel. ær hit ȝeȝýpþe.³⁷ ac ic nat hƿæþeȝ hit eall ȝeȝýpþan³⁸
ſceal unapenðenðlice³⁹ þ̅ he ƿat 7 ȝetiohhob hæfþ. Ða cƿæp he.

¹ Cott. ſceolbe. ² Cott. zob. ³ Cott. ƿýpcanne. ⁴ Bod. ȝeƿihton.
⁵ Cott. zobum. ⁶ Cott. ſædon. ⁷ Cott. eac æp on. ⁸ Cott. ſſeoð-
om to ſellanne. ⁹ Bod. biobe. ¹⁰ Cott. he. ¹¹ Cott. ſſeoðum
tolange heolbon. ¹² Cott. hƿe. ¹³ Cott. ſſeoðom. ¹⁴ Cott. taolihoðe.
¹⁵ Cott. ȝeȝýngoben. ¹⁶ Cott. þam ſſeoðome. ¹⁷ Cott. þam. ¹⁸ Cott.
hƿeoƿrunȝa ȝebetan. ¹⁹ Cott. hƿýlc. ²⁰ Cott. þeoƿu. ²¹ Cott. forðý
þe þa. ²² Bod. habbað. ²³ Bod. þeȝſeȝe. ²⁴ Cott. þeȝnunaȝ.
²⁵ Cott. alaȝian. ²⁶ Cott. mæȝeȝ zob. ²⁷ Cott. ȝelbe. ²⁸ Cott. be.
²⁹ Cott. ƿýpce. ³⁰ Cott. ȝeſſeoȝob. ³¹ Cott. aȝunaȝ. ³² Cott.
alaȝbe. ³³ Cott. aȝian. ³⁴ Cott. ýmbe. ³⁵ Cott. cuð me iȝ.
³⁶ Cott. zob. ³⁷ Cott. þeoƿþe. ³⁸ Cott. ȝeȝeoƿþan. ³⁹ Cott.
unapenðenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall geseorþon² unapenðenðlice.³ Ac sum hit
 geal geseorþan unapenðenðlice.⁴ ꝥ biþ ꝥ te ure nýðþearf⁵ biþ.
 7 hīr willa biþ. Ac hit ī sum swa gepaþ ꝥ hīr nīr nan neoðþearf⁶
 7 þeah ne beaþ⁷ no ðeah hit geseorþe.⁸ ne nan heaƿum ne biþ.
 ðeah hit⁹ no ne geryrþe.¹⁰ Geseonc nu be þe selfum hwæþer þu
 ænig ðing swa fæste¹¹ getiohhod hæbbe ꝥ þe þynce¹² ꝥ hit
 næfre þinum willum onpanðeb¹³ weorþe. ne þu buton beon¹⁴ ne
 mæge. oððe hwæþer þu eƿt on ængum geþeahte swa twioðe
 rie. ꝥ ðe helpe hwæþer hit geryrþe.¹⁵ þe hit no ne geryrþe.¹⁶
 Fela ī ðæra¹⁷ þinga ðe God ær paƿ ær hit geryrþe.¹⁸ 7 paƿ eac
 ꝥ hit beƿiaþ¹⁹ hīr geseaƿtum gif hit geryrþ. nat he hit no
 forþý ðe he wille ꝥ hit geryrþe.²⁰ ac for þý ðe he wile for-
 ƿynnan²¹ ꝥ hit ne geryrþe.²² swa swa God scirƿtýra²³ ongiƿ
 nūcelne winð hƿeoƿe ær ær hit weorþe.²⁴ 7 hæƿ²⁵ fealban ꝥ
 reƿl. 7 eac hƿilum leƿƿan þone mæƿt. and læƿan þa betinga.²⁶
 gif he ær ƿeoƿer winðer hæƿte. ƿæraþ²⁷ he hine²⁸ ƿiþ ꝥ
 ƿeþer.:

§ IV.^a Ða cƿæþ ic. Sƿiþe ƿel ðu min hæƿt geholpen æt
 þære ƿræce. and ic ƿunðriþe hƿi swa mænige ƿiþe men swa
 sƿiþe ƿruncen²⁹ mid ðære ƿræce. and swa litel³⁰ geryr funben.
 Ða cƿæþ he. Hƿær ƿunðriƿt ðu þær swa sƿiþe. swa eþe swa hit
 ī to onƿitanne. Ðu ne ƿiƿt ðu ꝥ manig ðincg³¹ ne biþ no on-
 ƿiten swa swa hit biþ. ac swa swa ðær andƿiter mæþ biþ þe þær
 æfter ƿriþaþ. Sƿilc ī re ƿiƿdom ꝥ hine ne mæg³² nan mon of-
 þyrre ƿopulbe³³ onƿitan. ƿilcne³⁴ ƿilce³⁵ he ī. Ac ælc winð be
 hīr andƿiter mæþe ꝥ he hine ƿolbe onƿitan gif he mihte.³⁶ Ac
 re ƿiƿdom mæg ƿ eallunga onƿitan ƿilce³⁷ ƿilce³⁸ ƿe winð.³⁹
 ðeah ƿe hine ne mæƿon onƿitan eallunga ƿilce ƿilce³⁷ he ī.

^a Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

¹ Ne, doest in MS. Cott. ² Cott. geseorþan. ³ Cott. unapenðenð-
 lice. ⁴ Cott. neþþearf. ⁵ Cott. neþþearf. ⁶ Cott. bepeð. ⁷ Cott.
 geseorþe. ⁸ hit, doest in MS. Cott. ⁹ Cott. geseorþe. ¹⁰ Cott.
 fæste. ¹¹ Cott. þynce. ¹² Cott. onpenðne. ¹³ Cott. bion. ¹⁴ Cott.
 geseorþe. ¹⁵ Cott. þara. ¹⁶ Cott. geseorþe. ¹⁷ Cott. bepeð.
¹⁸ Cott. geseorþe. ¹⁹ Cott. forƿeorþan. ²⁰ Cott. geseorþe. ²¹ Cott.
 ƿuod scirƿtýra. ²² Cott. on hƿeoƿe ƿæ ær ær hit geseorþe. ²³ Cott.
 hæƿ. ²⁴ Cott. bætinge. ²⁵ Cott. ƿapenað. ²⁶ he hine, desunt in
 MS. Cott. ²⁷ Bod. geryruncen. ²⁸ Cott. lýtcl. ²⁹ Cott. þing.
³⁰ Bod. Sƿilc ī re ƿiƿdom ne mæg. ³¹ Cott. ƿeopulbe. ³² Cott.
 ƿilcne. ³³ Cott. ƿilce. ³⁴ Cott. mehte. ³⁵ Cott. ƿilce.
³⁶ Cott. ƿint. ³⁷ Cott. ƿilcne ƿilce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without it. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ƿe ƿiðbom iƿ ƿoð. he ƿerihþ eall¹ ure ƿýnc.² ƿe ƿoð³
ƿe ýfel. ær hƿ ƿeƿorben⁴ ƿien. oððe ƿurpon⁵ ƿeƿoht. Ac he ur
ne uet⁶ no ƿý hræƿor⁷ to þam⁸ þ̅ ƿe nebe ƿcýlen⁹ ƿoð¹⁰ ðon.
ne ur ne ƿýnnþ¹¹ þ̅ ƿe ýfel ðon. forþam¹² þe he ur realbe ƿý-
ðom.¹³ Ic ðe mæƿ eac tæcan ƿume biſne. þ̅ þu ƿý et¹⁴ onƿitan
miht¹⁵ ða ƿƿæce. Ðƿæt¹⁶ þu ƿaƿt þ̅ ƿerihþ. ƿ ƿeherneſ. and
ƿeſnebeſ onƿitaþ ðone lichoman ðæſ monneſ. ƿ þeah ne on-
ƿitaþ hi hine no ƿelcne. ðe eapan onƿitaþ þ̅ hi ƿehioſaþ. ƿ ne
onƿitaþ hi þeah þone lichoman eallunga ƿýlcne ƿýlce he biþ.
ƿio ƿeſnebeſ hine mæƿ¹⁷ ƿeƿnaſian.¹⁸ ƿ ƿeſneban þ̅ hit lichoma
biþ. ac hio ne mæƿ ƿeſneban hræþer he biþ ðe blac ðe hƿit. ðe
ƿæƿer þe unƿæƿer. Ac ƿio ƿerihþ æt ƿuman ceſne.¹⁹ ƿƿa ða
eagan on beſioþ. hio²⁰ onƿitaþ ealle ðone anbſitan þæſ licho-
man. Ac ic ƿolbe ƿæt ƿeacan ƿume ƿace. þ̅ ðu ƿiſte²¹ hræſ þu
ƿunþnebeſt.²²

§ V.^b Ða cƿæþ ic. Ðƿæt iƿ þ̅. Ða cƿæþ he. Ðit iƿ þ̅ ƿe an
monn onƿit²³ þ̅ þ̅ he on oþrum onƿit ƿýnðeſlice. he hine on-
ƿit þurh ða eagan ƿýnðeſlice. þurh ða eapan ƿýnðeſlice. ðurh
hiſ ƿæbelſan ƿýnðeſlice. ðurh ƿerceaþſiſneſſe ƿýnðeſlice. ðurh
ƿerſ anbƿit. Moniƿe ƿint cƿuceſa²⁴ ƿerceaſta unſcýpenðe. ƿƿa
ƿƿa nu ƿcýlſiſcaſ²⁵ ƿint. and habbaþ ðeah ƿumne bæł anbƿiteſ.
forþæm hi ne mihton²⁶ elleſ libbon.²⁷ ƿiſ hi nan ƿnot anbƿiteſ
næſðon. ƿume maƿon ƿerion. ƿume maƿon ƿehýnon.²⁸ ƿume
ƿeſnebon.²⁹ ƿume ƿertincan. Ac ða ƿcýpenban næcenu ƿint.
monnum ƿelcſan. forþam hý habbaþ eall þ̅ ða unſcýpenban
habbaþ. ƿ eac maſe to. þ̅ iƿ. þ̅ hio hýriſaþ³⁰ monnum. luſiaþ
þ̅ hi luſiaþ. and haſiaþ þ̅ hi haſiaþ. ƿ ƿiſþ³¹ þ̅ hi haſiaþ. ƿ ƿeap
þ̅ hi luſiaþ. Ða men ðonne habbaþ eall þ̅ ƿe ær ymbe ƿƿæcon.
ƿ eac to eacan ðæm micle ƿiſe ƿerceaþſiſneſſe. Enƿlaſ ðonne
habbaþ ƿerſ anbƿit. Forþæm ƿint þaſ ƿceaſta³² þuſ ƿerceaſene.
þ̅ þa unſcýpenban hi ne ahebben oſeþ ða ƿcýpenban. ne luſi

^b Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

¹ eall, doest in MS. Cott. ² Cott. peopc. ³ Cott. ƿoð. ⁴ Cott. ƿeƿorben. ⁵ Cott. ƿurpon. ⁶ Cott. neb. ⁷ Cott. hræƿor. ⁸ Cott. þam. ⁹ Bod. nýbe. ¹⁰ Cott. ƿoð. ¹¹ Cott. ƿeƿnþ. ¹² Cott. forþæm. ¹³ Cott. ƿeobom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze. ¹⁶ Bod. Ðæt. ¹⁷ ƿýlcne ƿýlce he bið. ƿio ƿeſnebeſ hine mæƿ, doest in MS. Bod. ¹⁸ Bod. ƿeƿnaſeð. ¹⁹ Cott. ƿumceſne. ²⁰ Bod. et Cott. hi. ²¹ Bod. ƿiſteſt. ²² Cott. ƿunþnebe. ²³ Cott. onƿit. ²⁴ Bod. cuceſa. ²⁵ Bod. ƿiſcaſ. ²⁶ Cott. meahzon. ²⁷ Cott. libban. ²⁸ Cott. ƿehiſan. ²⁹ Cott. ƿeſneban. ³⁰ Cott. hi onhýriſað. ³¹ Cott. ƿiſþ. ³² Cott. ƿerceaſta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

piþ ne rinnan. ne þa iſcýmenban ofeþi ða men. ne ða men ofeþi
ða enġlaſ. ne ða enġlaſ piþ Grob. Ac þ̅ iſ earmlíc þ̅ je niæſta
bæl monna ne ſeep on þ̅ þ̅ him forziſen iſ. þ̅ iſ geſceabþiſneſſe.
ne þ̅ ne ſeep¹ þ̅ him ofeþi iſ. þ̅ iſ þ̅ enġlaſ habbaþ 7 piſe men.
þ̅ iſ ƿeþiſ. anbȝet. Ac meſt monna nu² onhȝieþ³ nu neatum
on þæm þ̅ hi pillnað ƿoſulð luſta ƿpa ƿpa netenu. Ac ȝiſ je
nu hæfþon æniȝne bæl untƿioȝenþeſ anbȝiteſ ƿpa ƿpa enġlaſ
habbað. þonne mihte ƿe onȝiton þ̅ þ̅ anbȝet biþ miccle beteſe
ðonne ƿe geſceabþiſneſſe.⁴ Deaþ ƿe ſela ſmeaþ.⁵ ƿe habbaþ
litellne ȝeaſopitan buton tƿeon. ac þam enġlum niſ nan tƿeo
naner þæra ðinȝa ƿe hi ƿton. for ði iſ bioȝia ȝeaſopito ƿpa
miccle betra ðonne ƿiſe ȝeſceabþiſneſſe. ƿpa ƿe ȝeſceabþiſneſſe
iſ beteſe þoſine nȝtena⁶ anbȝit ſie. oððe þæſ ȝeſittet æniȝ hæl
ðe him forziſen iſ. aþeþi oððe hƿoſum neatum oþþe uulhƿo-
ſum. Ac uton nu habban ƿe Grob up ƿpa ƿpa ƿe ſƿemeſt
niæȝen piþ ðæſ hean hƿoſeſ þæſ hehtan aubȝiteſ. þ̅ þu mæȝe
hiæðlicorſ cumon 7 eþelicorſ to þinſie æȝenſie eȝððe þonan þu
æſi come. þieþ mæȝ þin Grob 7 þin ȝeſceabþiſneſ ȝeſeom
opeulice þ̅ þ̅ lut nu ȝnið tƿeoþ ælcet ðniȝet. ætþeþi ȝe be
ðæſie ȝoðcunþan forſceapunȝe. ƿe ƿe nu oft ȝnið ſƿiæcton.
ȝe be ƿiſum ſiȝþome.⁷ ȝe ƿpa be eallum ðinȝum :

§ VI.^o Ða ƿe ſiſþom ða þiſ ſpell aſet hæfþe. þa onȝian he
ſinȝian 7 þiſ cƿæþ. Ðæt þu mihte onȝitan þ̅ manȝ ƿȝht iſ
niſtelice ſeþenþe ȝeouð⁸ eoſþan. 7 ſint ſiſþe unȝelcet hiſeſ. 7
unȝelice ſapaþ. ſumie licȝaþ aub eallon lichaman on eoſþan. 7
ƿpa ſiſcenþe ſapaþ þ̅ him naueþi ne ſet ne ſiþeſ ne ſul-
tanſaþ. 7 ſumie biþ tƿioſete. ſumie ſioſeſete. ſumie pleoȝenþe.
7 eulle þeah bioþ of þune heaþe piþ þæſe eoſþan. 7 þiſeþ
pillnaþ. oþþe þæſ ƿe hi lȝet. oþþe þæſ ƿe hi beþuſeþ. Ac ſe
mann aua ȝæþ uppilte. þ̅ tacnaþ þ̅ he ſceal nia þencan up
þonne nȝþeþ. ði læſ þ̅ Grob ſie niſopioþ þonne ƿe lichoma. Ða
ſe ſiſþom þiſ⁹ leoþ aſunȝen hæfþe. Ðu cƿæþ he.

¹ Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

² Cott. ſecað. ³ nu, deest in MS. Bod. ⁴ Bod. onȝeþiſneð. ⁵ Cott.
ȝeſceabþiſneſſe. ⁶ Cott. ſmeaȝen. ⁷ Cott. neſan. ⁸ Cott. ſiſeo-
þome ⁹ Bod. ȝeou. ¹⁰ Cott. ſe ſiſþom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

~ § VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.^d

FOR þý þe sceolbon eallon¹ mægne gþipian² æfter Lobe. þ̅
 pe piffen³ hþæt he pæne. þeah hit ure mæþ ne rie þ̅ pe pitan
 hþæt⁴ he rie. þe ſculon þeah be ðær anþiter mæþe. ðe he ur
 giff. fundigan.⁵ gpa gpa þe ær cpæþon.⁶ þ̅ mon ſceolbe⁷ ælc
 ðing ongitan be hir anþiter mæþe. forþam⁸ þe ne mægon ælc
 ðing ongitan gþýlc gþilce⁹ hit ur.¹⁰ Ælc gercceart ðeah ægþer ge
 gercceabþ̅ ge ungerceabþ̅ þ̅ gpeotolaþ þ̅ Lob ece ur. forþam
 næfpe gpa manega gerccearta anþ gpa micla g gpa¹¹ fægna.¹² hi
 ne unþerþiobben læſſan gerccearta g læſſan anpealbe þonne hi
 ealle finþon. ne fupþum emn miclum. Ða cpæþ ic. Ðræt ur
 ecnef. Ða cpæþ he. Ðu me ahfart miclef g earfoþer to on-
 gitanne. gif ðu hit ongitan¹³ pilt. Ðu ſcealt habban ær ðiner
 miþer eagan clæne g hluttre.¹⁴ Ne mæx ic ðe nauht helan
 þær þe ic pæt. Fart ðu þ̅ þ̅þio þing finþon on ðir miþþaneaphe.¹⁵
 An ur hþilenþlic þæt hæfþ ægþer¹⁶ ge fþuman ge enbe. g ic¹⁷
 nat ðeah nan puht þær ðe hþilenþlic ur nauþer ne hir fþuman
 ne hir enbe. Oþer þing ur ece. þ̅ hæfþ fþuman g næfþ nænne
 enbe. g ic¹⁷ pæt hþonne hit onginþ. g pæt þ̅ hit næfpe ne ge-
 enþaþ. þ̅ rint englar anþ monna fapla. Ðiubbe þing ur ece
 buton enbe g buton anginne. þ̅ ur Lob. Betpuh þam¹⁸ þ̅þim ur
 gþipe micel torceah. Liþ pit þ̅ ealle ſculon armeagan.¹⁹ þonne
 cume pit late to enbe þ̅þe bec. oððe næfpe. Ac an ðing
 þu ſcealt nýþe²⁰ þær ær²¹ pitan. for hþý Lob ur gehaten ſio
 hehſte ecnef. Ða cpæþ ic. Ðpý. Ða cpæþ he. Forþon þe pitan
 gþipe lýtel þær þe ær ur pær. buton be gemynþe. g be ge-
 aſcunþe.²² anþ get læſſe þær ðe æfter ur biþ. þ̅ an ur ur ge-
 pþlice anþearþ þ̅ te þonne biþ. ac him ur eall anþearþ. ge þ̅
 te ær pær. ge þ̅ te nu ur. ge þ̅ te æfter ur bið. eall hit ur him
 anþearþ. Ne pexþ²³ hir pelena. ne eac næfpe ne paup. Ne
 oþman he næfpe nau²⁴ pulht. forþam næfpe nauht he²⁵ ne

^d Boet. III. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle.

² Cott. gþýman.

³ Bod. piron.

⁴ Cott. hþýlc.

⁵ Cott. fannian.

⁶ Cott. cpæþon.

⁷ Cott. ſceolbe.

⁸ Cott. forþam.

⁹ Cott. gþýlce.

¹⁰ Cott. bið.

¹¹ gpa, deest in MS. Bod.

¹² Bod.

gþægna.

¹³ Cott. pitan.

¹⁴ Cott. hlutop.

¹⁵ Cott. miþþaneaphe.

¹⁶ Bod. þær be ægþer.

¹⁷ ic, deest in MS. Cott.

¹⁸ Cott. betpuh þam.

¹⁹ Cott. torceagan.

²⁰ Cott. nebe.

²¹ Cott. an.

²² Cott. geapman.

²³ Cott. feneþ.

²⁴ Cott. nane.

²⁵ Cott. forþam he næfpe nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding, which he gives us, to strive *after it*: *for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forþgeat.¹ Ne geœð he nanpuht. ne ne ſmeap. forþam² ðe he hit
 pat eall. Ne geœþ he nan puht. forðæm³ he nan puht ne for-
 leaþ. Ne eht he nanne puhte. for þý hine nan puht ne mæg
 flon. Ne onþræt he nanpuht.⁴ forðæm he næfð nænne
 riopan. ne forþum nænne gelican. Simle he biþ gýfenðe. ⁊ ne
 panap hýr⁵ næfre nauht. Simle⁶ he bið ælmihtig. forþæm he
 ſimle⁶ yle gōb⁷ and næfre nan yfel. Nýr him naner ðinger
 neþearf. Simle⁸ he bið locienðe. ne ſlæpp he næfre. Simle⁹
 he biþ gelice manþwære. Simle⁹ he biþ ece. forþam næfre ſio
 tið næf þ he nære. ne næfre ne pýp. Simle¹⁰ he bið ſneoh. ne
 biþ he to nanum weorce genebeb. For hýr gōbcumblicum an-
 wealde he iſ æghwær andweard. Ðiſ micelneſſe ne mæg nan
 monn ametan. nýr þ ðeah no lichomlice¹¹ to penanne. ac
 gærllice. ſwa ſwa nu wiðom iſ ⁊ rihtwýrner. forþæm he þ iſ
 ſelf. Ac hwæt ofermodige ge þonne oððe hwý ahebbe ge eow
 wiþ ſwa heane anweald. forþamþe ge¹² nauht wiþ hine ðon ne
 mazon. forþæm ge eca ⁊ ge ælmihtiga ſimle¹³ ſit om þam¹⁴
 heah ſetle hýr anwealde. þonan he mæg eall geſion. and ſilt
 ælcum be ðam rihte¹⁵ æfter hýr gewýrlicum. forþam hit nýr¹⁶
 no unnyt¹⁷ ðæt ge hopien to Lode. forþæm he ne pent¹⁸ no
 ſwa ſwa ge ðoþ. Ac abiddaþ¹⁹ hine eadmodlice. forþæm he iſ
 wiþe nummōð and ſwāe milbheort. Debbað eowen. Gōð to him
 mið eowum honbum ⁊ biððað ðær ðe riht ge and eowen weariþ
 ge. forþam²⁰ he eow nýle²¹ pýman. hatarap yfel ⁊ flōp²² ſwa ge
 wiþort mazon. hwarap cneactar ⁊ folgwar ðæm. Ge habbaþ micle
 ðearfe²³ þæt ge ſimle²⁴ wel ðon. forþæm ge ſimle²⁵ beforan
 þam ecan ⁊ þam ælmehtigan Lode ðoþ eall þ þ ge ðoþ. eall he
 hit geſiþ ⁊ eall he hit forþilt. **ADEN** :

1 Cott. neſop geat. 2 Cott. forþæm. 3 Cott. forþý. 4 Cott.
 he him næne puht. 5 Cott. hýr. 6 Cott. ſimle. 7 Cott. gōb.
 8 Cott. ſimle. 9 Cott. lcomlice. 10 Bod. lu. 11 Cott. ælmehtiga ſimle.
 12 Cott. þæm. 13 Cott. wiþe puhte. 14 Cott. nýr. 15 Cott. unnyt.
 16 Bod. pent. 17 Cott. biððað. 18 Cott. forþæm. 19 Cott. nýle.
 20 Cott. fleoð. 21 Cott. neþearfe. 22 Cott. ſimle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. *AMEN*

DRİPTEN ælmihtiga God. wýrhta 7 wealdenð ealra gewearpa. ic biððe ðe for winne micelan miltðeohtneftan. 7 for wære halegan rode tacne. 7 for Scem Marian mægh habe. and for Scem Michaeler gehýrumneftre. 7 for ealra winna halgena lifan 7 heora earunungum. þu me gewerige bet wonne ic awýrhte to þe. 7 gewerige me to ðinum willan and to minne farle wearfe bet ðonne ic gýlf cunne. 7 gewerige minn God to ðinum willan 7 to minne farle wearfe. 7 gewerige me wið þær deofles coftunungum. and awýrpa fram me ða fulan galnýftre 7 ælc unrihtwýrþýftre. 7 gewerige me wið minum wiferwinnum gewerpenlicum 7 ungewerpenlicum. 7 tæc me ðinne willan to wýrcenne. þu ic mæge ðe inweardlice lifian to foron eallum winnum mid clænum gewance 7 mid clænum lichaman. forþon þe ðu eart min weorpenð. 7 min afeorð. min fultum. min frower. min trefner. 7 min to hwa. wi þe lof 7 wulfer nu 7 á á á to worulde buton æghwilecum ende. AMEN:.

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.O.L.,
&c. &c. &c.

PROCEMIUM.

ÐUS Aelfreb ur.
ealb-ƿpell ƿeuhƿe.
Eýmung ƿert-ƿenna.
cƿæft meþhoðe.
leod-ƿýrhta lyt.
Ðun ƿær lyt uncel.
ƿæt he ƿioffrum leodum.
leod ƿelloðe.
monnum myrren.
myrlice cƿiðar.
þý læſ ælunge.
utabryce.
reþlene recc.
þonne he ƿelecc lyt.
xýmð ƿon hyr zilpe.
le ƿceal giet ƿƿiecan.
ƿon on ƿitte.
ƿole-cuðne ƿæb.
hælepum ƿecgean.
hlýte ƿe þe ƿille.

INTRODUCTION.

Thus to us did Alfred sing
A spell of old;
Song-craft the West-Saxon king
Did thus unfold:
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men; [speech,
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride:
A fyttē of song I fitly speak,
And nought beside:
A *folk-beknown and world-
I have to say; [read thing
To all the best of men I sing,—
List, ye that may.

METRUM I.

Ðit pær geara nu.
 pætte Lotan earþan.
 of Sciðþia.
 ſcelbar læbbon.
 pneate gepþunzon.
 þeob-lonb moniȝ.
 retton ſuðþearber.
 riȝe-þeoba tpa.
 Lotene rice.
 gearu-mælum peox.
 hæfþan him gecynbe.
 cýningar tpegen.
 Ræbȝob anb Alepic.
 rice gepunzon.
 Ða pær ofen muntȝiop.
 moniȝ atýhteb.
 Lota ȝylper full.
 ȝuðe ȝelýrceb.
 folc-ȝepinner.
 ſana hpeaprobe.
 ȝcip on ȝceafte.
 ȝceotenb þohton.
 Italia.
 ealle¹ ȝeȝongan.
 lnb-ȝigenbe.
 hȝelæſtan.
 ȝpua efne ffrom muntȝiop.
 oð þone mæpan peapod.
 þær Sicilia.
 ȝæ-ȝtreamum in.
 eȝlonb micel.
 eþel mæpȝað.
 Ða pær Romana.
 rice ȝepunnen.
 abnocen bunȝa cýȝt.
 beabu-þincum pær.
 Rom ȝepýmeb.
 Ræbȝot anb Alepic.
 ȝopon on þæt pærten.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

fleah Cærese.
 miþ þam æþelingum.
 ut on Cnecar.
 Ne meahste þa seo pea lar.
 riȝe forȝtanban.
 Lotan miþ guðe.
 ȝio monna ȝeȝtuon.
 ȝealbon unpyllum.
 eþel peapbar.
 halȝe aþar.
 þær ȝehwæþereþ paa.
 Deah þær maȝo-ȝinca.
 moþ miþ Cnecum.
 ȝif hi leob-ȝuman.
 læȝtan boȝten.
 Stob þȝage on þam.
 þeob þær ȝepunnen.
 ȝintȝa mænȝo.
 oð þæt ȝȝnþ ȝeȝcraþ.
 þæt þe þeobȝice.
 þeȝnaþ and eoþlar.
 heþan ȝeolban.
 ȝær ȝe þeþetema.
 Cnȝte ȝecnoben.
 cȝunȝ ȝelfa onfeng.
 fulluht þeapum.
 Fæȝnobon ealle.
 Rompaȝa beapn.
 and him þecene to.
 ȝriþer ȝilneþon.
 De him fæȝte ȝehet.
 þæt hȝ ealb-ȝihta.
 ælceȝ moȝten.
 ȝȝpȝe ȝepunȝen.
 on þæȝie þeȝȝan byȝȝ.
 þenþen Loþ ȝuolþe.
 þæt he Loþena ȝeþealb.
 aȝan moȝte.
 De þæt eall aleaȝ.
 þær þæm æþelȝe.
 Apȝianer.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.

Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.

Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.

Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.

The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whomthane and earl should
 hear.

To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.

To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

geþpola leofne.
 þonne Ðrihtnes æ.
 Ðet Iohanner.
 gobne Papan.
 heafte beheapon.
 næs þæt hæplic bæb.
 eac þam pær unrim.
 oðnes manes.
 þæt se Lota fremede.
 gobra gehwile.
 Ða pær wicra sum.
 on Rome byrig
 ahefen ðeretoða.
 hlaforbe leof.
 þenben Lyncetole.
 Lyncas woldon.
 Ðæt pær rihtwyr munc.
 pær¹ nuð Romwyrum.
 rinc-geofa jella.
 riððan longe he.
 pær for weofode wif.
 weofod-mynja georn.
 beorn boca gleap.
 Boitrus.
 se hæle hatte.
 se þone hlifan gefah.
 ƿær him on gemýnbe.
 mæla gehwile.
 ƿæl and eowit.
 þæt him elpeofge.
 kynwyr cyððon.
 pær on Lyncas hold.
 gemunbe þara ara.
 and eals-wile.
 þe his elþan.
 mid him alton longe.
 lufan and lifra.
 Angan þa lufum ymbe.
 þencean þearflice.
 hu he riðeþ meahce.

He did forswear all that:
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will. [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home:
 Dear also to the Greek,
 When he the town did save;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight:
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. mss.

Lƿecar oncernnan.
 ƿæt ƿe Larene.
 eft anƿalð ofen hi.
 ægan moƿe.
 ƿenbe ærenh-ƿerƿit.
 ealð-hlafoƿiðum.
 beƿelice.
 anð hi ƿor Drihtne bæð.
 ealhum tƿieopum.
 ƿæt hi æft to him.
 comen on þa ceapƿe.
 lete Lƿeca ƿitan.
 ƿæðau Romƿaƿum.
 ƿilteƿ ƿýrðe.
 lete þone leobƿeƿe
 Ða þa lape ougeat.
 Deothƿe Amuling.
 anð þone þexn oƿerƿenð
 heht ƿæſtlice.
 ƿole-ƿerƿar.
 heaðon þone hepe-ƿine.
 ƿær him liƿeoh ƿer.
 ege ƿrom þam eoƿle.
 he hine nne.
 heht on capreƿne.
 clurteƿ helucan.
 Ða ƿær moð-ƿer.
 miclum ƿeðƿeƿeð.
 Boetiur.
 bƿeac longe æƿ.
 ƿlencea unðer ƿolenum.
 he þý ƿýr menhte.
 ƿolun þa ƿƿæge.
 þa heo ƿƿa þeapł becom.
 ƿær þa oƿmoð eoƿł.
 æƿe ne ƿende.
 ne on þam ƿæſtene.
 ƿroƿe ƿeunne.
 æc he neopol æƿeah.
 niƿer of ðane.
 ƿeol on þa floƿe.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæsar in his rightful land
 Again might reign at home.

In hidden haste he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earnest words.

Greece should give laws to
 Rome,
 And Rome should Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows seize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And straightly bade them
 bind
 Boethius in the prison cell,
 Sore troubled in his mind.

Ah! he had basked so long
 Beneath a summer sky,
 Ill could he bear such load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nōr heeded honour more;
 Reckless he flung himself
 below
 Upon the dungeon floor;

ƿela ƿorða ƿƿæc.
 ƿorƿoht ƿearle.
 ne ƿenbe ƿonan æƿne.
 cuman of ƿæm clammum.
 cleopobe to Drihtne.
 æompan ƿtemne.
 zýbbobe ƿur :.

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRUM II.^a

ƿƿæt ic hoða ƿela.
 lurtlice æo.
 ƿanc on ƿælum.
 nu ƿceal ƿiozzenbe.
 ƿope æƿææeb.
 ƿƿeccea ziomop.
 ƿingan ƿar-cƿiðar.
 Me ƿioz ƿiccetunz haƿað.
 aææleb ƿer æocra.
 ꝥ ic ƿa æeb ne mæz.
 æeregean ƿƿa ææzre.
 ƿeah ic ƿela ziio ƿa.
 æette ƿoð-cƿiða.
 ƿonne ic on ƿælum ƿæz.
 Ofc ic nu mizcýrre.
 cuðe ƿƿæce.
 anb ƿeah uncudre.
 æp hƿilum ƿonð.
 me ƿaz ƿopulb æælða.
 ƿel hƿær¹ blimbne.
 on ƿiz bimme hol.
 býrme ƿop læbbon.
 anb me ƿa berýpton.
 ƿæber anb ƿroffe.
 ƿop heopia untƿeopum.
 ƿe ic him æƿne betƿc.
 cƿupian ƿceolbe.
 hi me toƿenbon.
 heopia bacu bitepe.

METRE II.

A SORROWFUL FIFTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here—
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florante per-
 agi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hƿær.

anð heopa blisse fram.
 Forþham wolbe ge.
 weoruld frýnð mine.
 secgan oððe ringan.
 þæt ic gesællic mon.
 wære on weorulde.
 ne gýnt þa word god.
 nu þa gesælpa ne mægon.
 sumle gepungan.

Why did your songs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think such a thing,
 Seeing how flyingly
 Wealth may take wing?

METRUM III.^b

Æala on hu grimnum.
 anð hu grunblearum.
 seaðe rincð.
 þæt weorcenðe mōð.
 þonne hit þa stonngan.
 stonmar beatað.
 weoruld-birgunga.
 þonne hit winnenðe.
 his ægen leoht.
 an forlæteð.
 anð mīð una forgit.
 þone ecan gefean.
 þringð on þa riostro.
 þisse weorulde.
 forðum gefrēnceð.
 swa is þisum nu.
 mōðe gelumpen.
 nu hit mære ne par.
 fori Gode godes.
 buton gnornunge.
 frembe weorulde.
 him is forðse þearf.

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of despair,
 Dreary and dim
 For sorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and strong
 Against it are hurl'd.
 When in such strife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Lost to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodness to find,
 But groan in my grief
 Troubled and tost,
 Needing relief
 For the world I have lost.

^b Doct. lib. i. metrum 2.—Hæu, quam præcipiti mersa profundo, &c.

METRUM IV.*

Æala þu rcippenb.
 rcippa tungla.
 heponer anb soppan.
 þu on heah-ſetle.
 ecum iucſaſt.
 anb þu ealne hpæðe.
 hepon ſymbhpæaſeſt.
 anb þuþ þine halige miht.
 tunglu genebeſt.
 þæt hi þe to hepað.
 ƿpýlce ſeo runne.
 ƿpeaſtƿa nihta.
 ƿioſtƿo abƿæſceð.
 þuþ þine meht.
 blacum leohte.
 beoþhte ƿteoppan.
 mona gemetgað.
 þuþ þinra meahta ƿpeð.
 hpilum eac þa runnan.
 ƿineſ beſeapað.
 beoþhtan leohteſ.
 þonne hit gebýƿƿan mæg.
 þæt ƿpa geneaþſne.
 nebe ƿeoƿpað.
 ƿpelce þone mæƿan.
 moƿgenſteoppan.
 þe þe oðne naman.
 æſenſteoppa.
 nemnan hepað.
 þu genebeſt þone.
 þæt he þæne runnan.
 ƿið beƿtƿge.
 geaƿa gehpelce.
 he gounan ƿceul.
 beƿoƿan ſeƿan.
 Ðæst þu ſæbeƿ ƿeƿceſt.
 runnƿ-lange baƿaſ.
 ƿƿiðe haſe.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steerest the stars, and
 haſt given them birth;
 For ever Thou reignest upon
 Thy high throne,
 And turnest all ſwiftly the
 heavenly zone.

Thou, by Thy ſtrong holineſſ
 driveſt from far
 In the way that Thou wiſteſt
 each worſhipping ſtar;
 And, through Thy great power,
 the ſun from the night
 Drags darkneſſ away by the
 might of her light.

The moon, at Thy word, with
 his pale ſhining rays
 Softens and ſhadows the ſtars
 as they blaze,
 And even the Sun of her
 brightneſſ bereaves,
 Whenever upon her too cloſely
 he cleaves.

So alſo the Morning and Even-
 ing Star
 Thou makeſt to follow the Sun
 from aſar,
 To keep in her pathway each
 year evermore,
 And go as ſhe goeth in
 guidance before.

* Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pinteþi-bægum.
 punþrum ꝛceopta.
 tība zetiohhaft.
 Ðu þæm tꝛieopum seleſt.
 ruþan anb peſtan.
 þa æp je ꝛpeapta ꝛtojum.
 nopþan anb eaſtan.
 benumen hæþe.
 leaþa æelpeleceꝛ.
 þuþh þone luðþan þinb.
 Eala lꝛæc on eoþþan.
 ealla æeꝛceapta.
 hꝛpað þinpe læge.
 doð on heoþonum ꝛpa ſome.
 moþe anb mægne.
 butan nienu anum.
 je pið þinum pillan.
 ꝛꝛiceð oftort.
 ſella þu eca.
 anb þu alniliſta.
 ealþa æeꝛceapta.
 ꝛceþpenb anb peccenb.
 aþa þinum eapmum.
 eoþþan tuþpe.
 monna cꝛune.
 þuþh þinþa mehta ꝛpeb.
 Ðpi þu ece Loð.
 æþpe polþe.
 þæt ſio ꝛꝛinb on æepill.
 penþan ꝛceolþe.
 yþlum monnum.
 ealler ꝛpa ꝛpiðe.
 hio ſul oft æeþeð.
 unæcylþegum.
 Siþtað yþele men.
 æionb eoþið-þicu.
 on heah-ſetlum.
 halige þꝛuceað.
 unþep heopa fotum.
 æþum uncuð.
 Ðpi ſio ꝛꝛinb ꝛpa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with night
 and with mind;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured;
 Why wilt Thou that welfare to
 sinners should wend,
 But lothest weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 highest scat,
 Trampling the holy ones under
 their feet;

penban fceolbe.
 Ðra fync gehýbbe.
 heƿ on ƿoƿulbe.
 geonð bunƿa fela.
 beophhte cƿæƿtar.
 Unrihtƿife.
 eallum tibun.
 habbað on hoƿpe.
 þa þe him finðon.
 rihter ƿiƿan.
 ƿiceƿ ƿýpðƿan.
 Bið þ̅ leaƿe lot.
 lange hƿile.
 beƿriƿen mið ƿƿencum.
 Nu on ƿoƿulbe heƿ.
 monnum ne beƿiað.
 mane aƿaƿ.
 Taƿ þu nu ƿalbenð ne ƿilt.
 ƿiƿibe fceopan.
 ac on felf-ƿille.
 riƿan læteƿt.
 þonne ic ƿat þæt te ƿile.
 ƿoƿulb-men tƿeoƿan.
 geonð ƿolban-fceat.
 buton fea ane.
 Gala min Ðrihten.
 þu þe ealle ofeƿriht.
 ƿoƿulbe geƿceapta.
 ƿlit nu on moncýn.
 milbum eaƿum.
 nu hi on moneƿum heƿ.
 ƿoƿulbe ýpum.
 ƿýnnað auð ƿƿincað.
 eaƿune eoƿð-ƿapan.
 aƿa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things-
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Ðu meahc be þæpe runnan.
 ƿeotole ƿeþencean.
 and be æghƿelcum.
 oðrūn ƿeoƿran.
 þaƿa þe æfteƿi bunƿum.
 beoƿhtort ƿeined.
 Eif hini ƿan ƿope.
 ƿolcen hanƿað.
 ne mægen hi ƿa leohtne.
 leornau anƿenðau.
 æƿi ƿe ƿicca miƿt.
 ƿinƿa ƿeoƿðe.
 Ðƿa oft ƿinƿlce ƿæ.
 ƿuƿeƿne ƿinð.
 ƿræge ƿluf-hluðne.
 ƿrūme ƿeþeƿeð.
 ƿonne hie ƿemengað.
 mela ƿrta.
 onhƿeƿað hƿon-mepa.
 hƿoð bið þonne.
 ƿeo þe æƿ ƿlaba.
 on-ƿene ƿæƿ.
 Ðƿa oft æƿƿinƿge.
 utƿeƿalleð.
 of clife hapum.
 col and hluƿor.
 and ƿeƿeche.
 ƿuhte floƿeð.
 ƿineð ƿið hƿ eapbeƿ.
 oð hūn on ianan ƿeð.
 mūnter mægen-ƿtan.
 and hūn ou mibban ƿelƿeð.
 æƿeubloð of þæni ƿoƿpe.
 he on tu ƿiðƿan.
 ƿoƿceaben ƿƿið.
 ƿeƿi bið ƿeƿeƿeð.
 hƿna ƿeblonðen.
 hƿoð bið ouƿenðeð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwalleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wiltest my wisdom to
 spurn,

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of his riht wýne.
 wýpum toflopen.
 swa nu þa wioftra.
 winne heortan willað.
 winne leohtan.
 lape wiðtonban.
 and þin moð-geþenc.
 midlum gednefan.
 Ac gif þu nu wilnast.
 þæt þu wel mæge.
 þæt soðe leoht.
 sweotole oncnapan.
 leohte geleanan.
 þu forlætan scealt.
 iðle ofer-þeafa.
 unnytne gefean.
 þu scealt eac yfelne ege.
 an-forlætan.
 forulb-eaforþa.
 ne mort þu wegan for þæm.
 ealles to oþmod.
 ne þu þe æfre ne læt.
 þenca gefæcan.
 þe læg þu weorðe for him.
 mid ofer-mettum.
 eft gefcenheb.
 and to upahæfen.
 for oþrofum.
 forulb gefælfum.
 Ne eft to weolce.
 geortweope.
 æniger godes.
 þonne þe for forulhe.
 weorðe weorðe mæst.¹
 þinga þinege.
 and þu þe gefeum.
 swiðort oufette.
 forþæm winle bið.
 ge moð-gefa.
 midlum geþunhen mid.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæst.

gebrefneffe.
 gif hinc ðiecccean mot.
 þiſſa yfla hƿæþer.
 innan ƿrencan.
 forþæin þa tƿezen tƿezan.
 teoð to ſomne.
 rið þæt moð foran.
 niſter ðolenian.
 þæt hit ſeo ere ne mot.
 hinnan ƿeomð ſeinan. [niſtum.
 ſunne fori þæm ƿreaptum
 ær þæm hi ƿerriðrað ƿeorþen.

If riches or poverty can
 Engraft it with sin or with
 woe.
 Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.*

METRE VI.

OF CHANGE.

Ða ſe ƿiſdom eft.
 ƿorð-horð onleac.
 ſang ſoð-cƿiðar.
 anð þaſ ſelfa cƿæð.
 Ðonne ſio ſunne.
 ƿreotoloſt ſeineð.
 haðpoſt of heſone.
 hƿæðe bioð aþiſtƿoð.
 ealle ofi ƿorþan.
 oðre ƿeorþan.
 ƿorþean hƿora biþtu ne bið.
 ahte [biþtneffe.]
 to ƿerettine.
 rið þære ſunnan leoht.
 Ðonne ſioolce blæpð.
 ſiſan anð ƿerþan ƿið.
 unðer polenum.
 þonne ƿeaxeð hƿæðe.
 ſelher bloſtman.
 ƿægen þæt hi motou.
 Ac ſe ſteapra ſtopan.
 þonne he ſeþonð æymð.
 noþþan anð eaſtan.
 he ſemmed hƿæðe.
 þæpe ƿoran ƿite.

Then did Wiſdom again
 Unlock his word-hoard wall,
 And ſang in ſoothful ſtrain
 The truths he had to tell.
 When with cleareſt blaze
 The ſun ſhines in the ſky,
 The ſtars muſt quench their
 rays
 Over the earth ſo high.
 For that, ſet in the light
 Of her that rules by day,
 Their brightneſs is not bright,
 But dimly dies away.
 When the wind South-weſt
 Under the cloud blows low,
 Field-flowers wax their beſt,
 Fain to be glad and grow.
 But when by Eaſt and North,
 The ſtark ſtorm ſtrongly
 blows,
 He ſpeedily drives forth
 All beauty from the roſe.

* Boet. lib. ii. metrum 3. — Cum polo Phœbus roſas quadrigis, &c.

And eac þa puman jæ.

norþerne ȝȝȝ.

nebe gebæbeb.

þæt hio ſcange geonb ſcȝpeb. And beat the wide waſte ſea
ou ſcapu beateð.

ſala ȝi on eorþan.

aht ſærliceſ.

peorcer ou porulbe.

ne punað ærpe.

So, with a ſtern needs-be

The northern blaſt doth
daſh

And beat the wide waſte ſea
That it the land may laſh.

Alas, that here on earth

Nothing is faſt and ſure;

No work is found ſo worth
That it for ever endure.

METRUM VII.^f

Ða ongon ſe ȝiſcom.

hȝ ȝeſunan ȝȝȝan.

ȝho-ſorubun ȝol.

ȝȝ æt¹ ſpelle.

ȝonȝ ȝoð-criða.

ȝumne þa ȝeta.

Epæð he ne heſbe.

þæt ou heanne² munt.

monna æniȝ.

meahte æſettan.

healle hȝoſ-ſæſte.

Ne þearf eac hælepa nan.

penan þær peorcer.

þæt he ȝiſcom mæȝe.

ȝið oſeumetta.

æſſe ȝemengan.

þeſber þu æſſe.

þæt te ſeuiȝ mon.

on ȝonb beorȝar.

ȝettan meahte.

ſæſte healle.

Ne mæȝ eac ȝpa nan.

ȝiſcom timbran.

þær þær porulb-ȝatȝunȝ.

beorȝ oſeȝbȝæbeð.

þaru ȝonb ȝillað.

ȝen ȝorȝelȝan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wiſdom a ſong,

And ſpoke out his ſpells as he
wander'd along,

He ſaid: On a mountain no
man can be ſkill'd

With a roof weather-proof a
high hall to up build.

Moreover, let no man think
ever to win

By mixing pure wiſdom with
over-proud ſin.

Heard ye that any built firmly
on ſand,

Or caught hold of wiſdom with
gain-getting hand?

The light ſoil is greedy to
ſwallow the rain;

So now doth the rich, in his
meaſureleſs gain

^f Boet. lib. ii. metrum 4.—Quisquis vult perennem, &c.

¹ Cott. ært.

² Cott. heane.

Spa beð þuora nu.
 gþunblear gþung.
 gþer anð æhta.
 æþunneð to ðpýgum.
 ðneoreuhne þelan.
 anð þeah þær þearfan ne bið.
 þupþt aceles.
 Ne mæx hælepa gehpæm.
 hu on munte.
 lange gelæpþan.
 forþæm him lungre on.
 rþt þinð rþapeð.
 Ne bið forð þon ma.
 þið nucelne þen.
 manna ængum.
 hupþ hupþe.
 ac hit hþeoran þile.
 rþan forð æfter þene.
 Spa bioð anpa gehpær.
 monna moð-þeþan.
 miclum apegebe.
 of hioþa rþebe rþþebe.
 þonne he rþonx ðneceð.
 þuð unþer polcnun.
 þopulb-earþþa.
 oððe hi¹ eft þe þeþa.
 þen ouhþeþeð.
 rumer ymbloþan.
 ungeinet zemen.
 Ac þe þe þa ecan.
 • aþan þille.
 forþan geþelþa.
 he rþeul rþiðe þlon.
 þurþe þopulþe þlite.
 þýþce him rþþan.
 hiþ moðer huþ.
 þær he mæge forþan.
 eaðmetta rþan.
 ungeinetþæþne.²
 gþunb-þeul gearone.

¹ Cott. lit.

Of honours and havings, drink
 deep of such weal,
 Yea, down to the dregs, and
 still thirsty will feel.

A house on a hill-top may
 never long stay,
 For quickly the swift wind
 shall sweep it away,
 And a house on the sand is no
 better at all;
 In spite of the house-herd, in
 rain it shall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And measureless cares, as a
 quick-dropping rain
 Unstopping, stir up the mind's
 welkin with pain.

But he who would have ever-
 lasting true bliss,
 Must fly from the glare of a
 world such as this:
 And then let him make a strong
 home for his mind,
 Wherever true Lowliness' rock
 he can find;

² Cott. unig metþæþne.

je to-ghān ne þearf.
 þeah hit pecge winð.
 worulb-eapfoþa.
 oððe ymbhogena.
 ormete þen.
 forþæm on þære bene.
 Drihten ſelfa.
 þara eabmetta.
 eapþært punigað.
 þær ge fribom á.
 punað on gemýntum.
 forþon orforð hi.
 ealrið læhað
 worulb-men þire.
 buton penþinge.
 þonne he eall forrið.
 eorðlicu goð.
 and eac þara yfela.
 orforð punað.
 hopeað to þam ecum.
 þe þær æfter cumað.
 þine þonne æghronan.
 ælmihtig God.
 rihtlice.
 rihtle gehealþeð.
 anpunigenðne.
 his ægenum.
 mober geþelpum.
 þurh metoðer riðe.
 þeah hine ge winð.
 worulb-eapfoþa.
 riðe riðe.
 and hine rihtale.
 gemen geale.
 þonne him gummme on.
 worulb-rihtu winð.
 rihtle blapeð.
 þeah þe hine ealne.
 ge ymbhogra þýrta.
 worulb-rihtu.
 rihtle hreccce.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind;
 Though wild winds of sorrow
 against him are hur'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII. s .

Sona swa ge ƿirðom.
 þar ƿorð hæfðe.
 swetole aƿeahcte.
 he þa swiðan ongan.
 smagan soð-cƿiðar.
 and þur' selsa cƿæð.
 Ðæt sio soðne elð.
 fols-buendum.
 geond eorðan-ƿceat.
 æðlƿan bolte.
 þu þa anra gehƿæm.
 on eorð-ƿæstmum.
 genoh þuhte.
 nis hit nu þa sƿecl.
 næron þa geond ƿeopulðe.
 ƿelge hamar.
 ne nislice.
 mettas ne ðuncas.
 ne hi swa hƿæðla.
 hƿu ne gembon.
 þe nu swiht-guman.
 biƿorð lætað.
 fopðrem hƿora næmz.
 næs þu gietu.
 ne hi ne gefaron.
 sunð-buendæ.
 ne smutan hi.
 aƿer ne heðon.
 lætas hi sƿenluta.
 fæcene ƿæron.
 buton swa hi meahdon.
 gemethcorð.
 þa gecýnð began.
 þe him lƿort gefceop.
 and hi æne on bæge.
 æton sýmle.
 on æfen-tib.
 eorðan ƿæstmas.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men !
 When earth's fruitful plenty
 came,
 Not as now, to all the same ;
 When through all the world
 were there
 No great halls of costly care ;
 No rich feasts of meat or drink ;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own ;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More ; with frugal mind they
 fared ;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside ;
 No wine they drank, their
 stoup was clear ;
 No cunning slave was mingling
 near

futeſ and pýta.
 nalley pin bþuncon.
 fciþ of fceape.
 næſ þa fcealca nan.
 þe mete oððe bþinc.
 mænzan cuðe.
 fæteþ pið hunige.
 ne heopa fæba þon ma.
 fiooce fioþian.
 ne hi fioþo-cfærtum.
 zobþeb zipeþon.
 ne hi zimpeceþ.
 fetton feapolice.
 ac hi fimle lum.
 eallum tibus.
 ute flepon.
 unþeþ beam-fceabe.
 bþuncon bþunnan fæteþ.
 calbe fellan.
 nænig cepa ne feah.
 oþeþ eap-geblonð.
 ðenðne feapob.
 ne hupu ymbe fciþ-heþgar.
 fæ-tilcar ne heþbon.
 ne fupþum fuma nan.
 ýmb geþeolit fpnecan.
 næſ feoþ eorðe beþmiten
 aþeþ þa geta.
 heopneþ blobe.
 þe hi ne¹ bill-fube.
 ne fupþum punðne þeþ
 feopulb-buenbe.
 geþapan unþeþ funnan.
 nænig fiðþan feþ.
 feopð on feopulbe.
 xþ mon hiþ pillan ongeat.
 ýfelne inib elbum.
 he feþ æxþpæm lað.
 Eala feæt² hit fupbe.
 oððe pulbe Lob.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-séwn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hinc.² Cott. hæp.

þæt on eorþan nu.
 uffa tīða.
 Ʒeond þar riðan Ʒeopulð.
 Ʒæren æghlæra¹ Ʒrelda.
 unþer Ʒunnun.
 Ac hit iƷ Ʒænne nu.
 þæt þeoƷ Ʒitruna haƷað.
 Ʒumena ƷelhelceƷ.
 moð anieƷneð.
 þæt he maƷian ne Ʒeod.
 ac hit on Ʒitte.
 Ʒeallenðe byrnð.
 eƷne Ʒio Ʒitruna.
 þe nænne Ʒrunð haƷað.
 ƷƷeate ƷƷæƷeð.
 Ʒunef on lice.
 eƷne þanu munta.
 þe nu monna bearn.
 Etna hatað.
 Ʒe on iƷlund.
 Sicilia.
 ƷƷeple býrneð.
 þæt mon helle Ʒýr.
 huteð riðe
 ƷoƷæra hit Ʒumle bið.
 Ʒin-býrneðe.
 and Ʒinbutan hit.
 oðra ƷeoƷa.
 blate ƷoƷhærnð.
 hitepan leƷe.
 Gila hƷæt Ʒe ƷoƷma.
 Ʒeoh-ƷiteƷe.
 ƷæƷe on ƷoƷulðe.
 Ʒe þar ƷouƷ-ƷeoƷa.
 Ʒiof æƷteƷi Ʒolðe.
 and æƷteƷi Ʒim-cýnnum
 hƷæt he ƷƷeana ƷeƷteon.
 Ʒunðe mæneƷum.
 beƷunƷen on Ʒeopulðe.
 ƷæteƷe oððe eoƷian.

O that God would now on
 earth
 Make us all so purely worth!
 But, alas! men now are worse;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitler everywhere by turns.
 Woo! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold:
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the doops of sea and earth.

¹ Cott. æghlæra.

METRUM IX.^a

Ðræt þe ealle witon.
 hwelce ærleste.
 ge neah ge feor.
 Nepon worhte.
 Romwica cyning.
 þa his rice wæs.
 heht unbesi heofonum.
 to hrýne monegum.
 Fælhneower gereb.
 wæs ful rihe cuf.
 unriht-hæmeb.
 arleasta fela.
 man anð mowop.
 nurbæba worp.
 unrihtwifer.
 inriht-woncr.
 Ðe het him to gamene
 zeawa forwæpnan.
 Romana burig.
 rið his rice wæs.
 ealles eorð-stol.
 Ðe for unrihtcrum.
 worhte ferdan.
 gif þæt fýr meahste.
 lican swa leohte.
 anð swa longe eac.
 wearda settan.
 swa he Romane.
 recgan gehwile.
 wæs on sume tibe.
 Thoma burig.
 oferwogen hæfde.
 lega leofost.
 lengeft burne.
 hama unbesi heofonum.
 Nær wæs heoflic dæd.
 wæs hime swelcr gamener.
 gyltan lyste.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's seat,
 to make him game;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power,

^a Boet. lib. ii. metrum C.—Novimus quantus dederit ruinam, &c

þa he ne eapnabe.
 eller puhte.
 buton þæt he polbe.
 oþen þeþu-þioþe.
 hiſ aneſ huþu.
 anþaþ cýþan.
 Eac hut ȝeſaþbe.
 æt ſumun cneþpe
 þæt þe ilca liet.
 ealle acþellan.
 þa þucoeþan.
 Romana þitan.
 anþ þa æþeleſtan.
 eoþl ȝebýþum.
 þe he on þænu folce.
 ȝeſþuȝen hæþe.
 anþ on uppan.
 aȝene þuþop.
 anþ hiſ moboþu miþ.
 meca ecȝum.
 billum of-beatan.
 Þe hiſ þýþe ofþloȝ.
 ȝeþ miþ þreopþe.
 anþ he ſýnle þæſ.
 nicle þe bliþþa.
 on þreopþ-coþan.
 þonne he þpýlceſ moþþeſ.
 mæſt ȝeþneþeþe.
 nalleſ foþȝoþe.
 hpæþeþ ſiþþan á.
 nahtig Ðuhten.
 ametan polbe.
 þpece þe ȝeþýþhtum.
 poþ-þneþmenþum.
 ac he on þeþþe þæȝn.
 þacneſ anþ þeapþa.
 þæþþioþ þunoþe.
 Þioþ emne þpa þeah.
 ealleſ þiſſeſ mæþian.
 . miþþan-ȝeapþeſ.
 þpa þpa lýt anþ laȝu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northerneſt,

lanb ŷmbclýppað.
 Ʒar-ƷecƷ embe-Ʒýrt.
 Ʒumena Ʒice.
 ƷecƷe Ʒitlu.
 Ʒuð-eart anb Ʒert.
 oð þa noƷðmeƷtan.
 næƷƷan on eoƷþan.
 eall þæt NeƷone.
 nebe oððe lurtum.
 heaƷo-Ʒinca ƷehƷic
 heƷan Ʒceolbe.
 Ðe hæƷbe him to Ʒamene
 þonne he on Ʒýlp aƷtaƷ.
 hu he eoƷð-cýningaƷ.
 Ʒýmbe anb cƷelmbæ.
 Ʒenrt þu þ Ʒe anpałb.
 eaðe nē meahƷe.
 LoðeƷ æłmihtƷeƷ.
 þone Ʒelp-Ʒcaþan.
 Ʒice beƷæban.
 anb beƷeaƷan.
 hiƷ anpałbeƷ.
 þuph þa ecan meahƷ.
 oððe him hiƷ ƷfeleƷ.
 ełleƷ ƷeƷtiƷan.
 Eala Ʒif he polbe.
 þæt he pē meahƷe.
 þæt unƷiht him.
 eaðe Ʒopbioban.
 EaƷla þ Ʒe hlaƷonb.
 heƷiz Ʒioe ƷleƷte.
 ƷƷape on þa ƷƷýnan.
 ƷinƷa þeƷena.
 ealƷa þaƷa hælepa.
 þe on hiƷ tiubum.
 Ʒeonb þaƷ lænan Ʒopolb.
 liban Ʒceolbon.
 Ðe on unƷcýłbƷum.
 eoƷla blobe.
 hiƷ ƷƷeoƷb Ʒelebe.
 ƷƷiðe Ʒelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with easo this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the reulm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thianes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Dæp pær pwiðe pweotol.
 þæt pe pæbon oft.
 þæt pe anpald ne ðeð.
 ariht goder.
 gif pe pel nale.
 þe hƿr gepealb harað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Líf nu hælepa hpone.
 hlíjan lýfte.
 unnýtne gelp.
 aƿan pille.
 þonne ic hine polðe.
 poþubum biþþan.
 þæt he hine sæghponon.
 utan ýmbe pohte.
 pweotole ýmb rafe.
 ruð-eart and perr
 hu piþgl rint.
 polcnum ymbutan.
 heofoner hpealfe.
 huge-ƿnotnum.
 mæg eade þincan.
 þæt þeor eorðe rie.
 eall foþ þæt oþer.
 ungemet¹ lýtel.
 þeah hio unƿurum.
 piþgel þince.
 on rcebe rtronglic.
 rceoplearum men.
 þeah mæg þone ƿiran.
 on gefit-locan.
 þæne gatrunga.
 gelper rcamian.
 þonne hine pær hlíjan.
 heaport lýrteð.
 and he þeah ne mæg.
 þone tobjeþan.

METRE X. .

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 *spread
 Over this narrow earth,

¹ Doct. lib. ii. metrum 7.—*Quicumque solam mente præcipiti petit, &c.*

¹ Cott. ungemet.

ofeþ þaſ neapopan.
 nænige þinga.
 eopþan-ſceatar.
 iſ þæt unnet gelp.
 Eala ofeþmoban.
 hpi eop alýſte
 miþ eopnum ſþman.
 ſelfpa pillum.
 þæt ſpæpe gloc.
 ſýmle unbeþlutan.
 Ðpý ge ýmb þæt unnet.
 ealwý ſpincen.
 þæt ge þone hlýan.
 habban tiliað.
 ofeþ þioþa ma.
 þonne eop þearf ſie.
 þeah eop nu ſeſæle.
 þæt eop ſuð oððe noſið.
 þa ýtmeſtan.
 eopið-buenhe.
 on monig þioþſe.
 midlum hepen.
 Ðeah hpa ſepele ſie.
 eopl ſebýþum.
 pelum ſepeopþað.
 and op plencum pio.
 buþupum biope.
 beað þæſ ne ſepſeð.
 þonne lum ſum ſoplaet.
 þioþopa pulþenð.
 ac he þone pelegan.
 pæhlum ſelice.
 epi næpme ſebeð.
 ælcſ þingſ.
 Ðpæp ſint nu þæſ þiſan.
 ſelunþeſ þun.
 þæſ toh-ſunþeſ.
 þe þæſ æn næpſoſt
 ſoppý ic cpeð þæſ þiſan.
 ſelunþeſ þun.
 ſoppý wanguu ne næg.

'Tis folly all, and of the dead,
 A glory nothing worth.
 And you, O proud, why wiſt
 ye ſtill
 And ſtrive with all your care
 The heavy yoke of your own
 will

Upon your necks to bear ?

Why will ye toil yet more and
 more

For glory's uſeleſſ prize,
 And reach your rule from ſhore
 to ſhore

Unneeded and unwiſe ?

Though now ye reign from
 South to North,

And, with an earneſt will,
 The furtheſt dwellers on the
 earth

Your dread becheſts fulfil ?

The greateſt earl of wealthieſt
 praiſe

However rich or high,
 Death cares not for him, but
 obeys

The Ruler of the ſky ;

With even hand right ſwiſt to
 ſtrike,

At Iſis allowiſg word,
 The rich man and the poor
 alike,

The low-born and his lord.

Where are the bones of We-
 land now,

So ſhrewd to work in gold ?
 Weland, though wiſe, to death
 muſt bow,

That greateſt man of old :

eorð-buendra.
 ge cmaest lorjan.
 þe him Crist oulænð.
 Ne mæg mon ægrie þý eð.
 ænne præccan.
 his cmaester beuuman.
 þe mon oncerpan mæg.
 runnan ouyrfan.
 and þinne spritan iobop.
 of his wile-pýne.
 wince ænig.
 Ðra wut nu þær wisan.
 Felander ban.
 on hwelcum in hlæpa.
 hwaran þeccen.
 Ðwær is nu ge wica.
 Romana wita.
 and ge arioba.
 þe ge ymb gýrecuð.
 hioia hehetoga.
 ge gehaten wær.
 mid þæni buhwaram.
 Brutur nemneb.
 Ðwær is eac ge wira.
 and ge weorð-geornas.
 and ge fæst-wæbu.
 folces hyrbe.
 ge wær uðwita.
 ælces þinges.
 cene and cmaestig.
 þæm wær Laton nama.
 Ði wæron gefyrn.
 forð-gevitene.
 nat nænig mon.
 hwær hi nu findon.
 Ðwæt is hioia heie.
 buton ge hira an.
 ge is eac to lytel.
 gýleca laraora.
 forþem þu mago-wincas.
 maran wýrðe wæron.

Though wise, I say; for what
 Christ gives
 Of wisdom to a man,
 That craft with him for ever
 lives
 Which once on earth began:
 And sooner shall a man's hand
 fetch
 The sun from her due course,
 Than steal from any dying
 wretch
 His cunning skill by force.
 Who then can tell, wise We-
 land's bones
 Where now they rest so
 long?
 Beneath what heap of earth
 and stones
 Their prison is made strong?
 Rome's wisest son, be-knownn
 so well,
 Who strove her rights to
 save,
 That mighty master, who can
 tell
 Where Brutus has a grave?
 So too, the man of sternest
 mould,
 The good, the brave, the
 wise,
 His people's shepherd, who
 hath told
 Of Cato, where he lies?
 Long are they dead: and none
 can know
 More of them than their
 name: [now
 Such teachers have too little
 Of all their worthy fame.

on worulde.
 Ac hit is yſſige nu.
 þæt geonb þar eorþan.
 æghwær ſinbon.
 hiopa gelican.
 hwon ymb ſppæce.
 ſume openlice.
 ealle ſopgiteſe.
 þæt hi ſe hlſra.
 hw-cuðe ne mæg.
 ſope-mæne ſenar.
 ſopð geþenſan.
 Deah ge nu penan
 and ſilnigen.
 þæt ge lange tid.
 libban moten.
 hwæt ior æfre þy bet.
 bio oððe ſince.
 ſopþæm þe nane ſoplet.
 þeah hit lang ſince.
 beað æfter þogon-ſume.
 þonne he hæfð Drihtenſleafe.
 hwæt þonne hæbbe.
 hælepa ænſ.
 ſuma æt þæm ſilpe.
 giſ hine gegſupan mot.
 ge eca beað.
 æfter þiſſum worulde.

METRUM XI.*

An ſceppenb is.
 bucan ælcum tpeon.
 ge is eac wealbenð.
 worulð-geſceapta.
 heofoneſ and eorþan.
 and heah ſe.
 and ealra þara.
 þe þær in puniað.
 unſerepenlicpa.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly ſpeech or care
 From all the world around;

So that, however wiſe in worth,
 Such foremoſt men may
 ſtand,
 No home-felt praiſes bring
 them forth
 For fame throughout the
 land.

Though now ye wiſh long time
 to live,
 And pine to have it ſo,
 What better bleſſing can it
 give
 Than now ye find below?

As Death lets none go free at
 laſt
 When God allows him
 power,
 If Death for ever follows faſt,
 How ſhort is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 ſeen of us,

* Boet. lib. ii. metrum 8.—Quod mundus ſtabili ſiſt, &c.

and eac swa same.
 swa swa we eazum.
 on lociað.
 ealra gefceapta.
 ge is ælmihtig.
 þam oleccað
 ealle gefceapte.
 þe þær ambehter.
 ariht cunnon.
 ge eac swa same.
 þa þær ariht nýton.
 þæt hi þær þeobner.
 þeopar finbon.
 ge is gefette.
 riðo and þeapaf.
 eallum gefceaptum.
 unapenbentne.
 riðgallice.
 riðbe gecynðe.
 þa þa he wolbe.
 þæt þ he wolbe.
 swa lange swa he wolbe.
 þæt hit wean sceolbe.
 swa hit eac to weolde sceal.
 wean¹ forð.
 forþæm æfre ne mazon.
 þa unriðlan.
 weolde-gefeapta.
 weorðan gefeolbe.
 of þam wean onpenð.
 þe him weora weorð.
 enbeþer.
 eallum gefette.
 hæfð ge ælpealpa.
 ealle gefceapta.
 gebæt mid his weolde.
 hæfð butu gebon.
 ealle gemanobe.
 and eac getogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. weanð.

oþer metoþer eȝt.
 ærfe ȝeȝtillan.
 ne eȝt eallunga.
 ȝriþor ȝriuan.
 þonne hi ȝiȝoȝa-peapþ.
 hiȝ ȝeþealb-leþeȝ.
 þille onlæten.
 he haƿað þam¹ bȝible.
 butu bepanȝen.
 heoȝon anþ eoȝpan.
 anþ eall holma-beȝonȝ
 ȝpa hæƿð ȝeheaȝeȝioþ.
 heȝon-ȝiceȝ peapȝ.
 miþ hiȝ anpealþe.
 ealle ȝeȝceapȝa
 þæt hiȝoȝa æȝhȝilc.
 ȝið oþeȝ ȝið.
 anþ þeah ȝinnenþe.
 ȝneþið ȝæȝe.
 æȝhȝilc oþeȝ
 utan ýmbclýppeð.
 þý læȝ hi toȝȝipen.
 foȝþæm hi ȝýmle ȝeulon.
 þone ilcan ȝýne.
 eȝt ȝeȝȝȝpan.
 þe æt ȝȝýmðe.
 ȝæþeȝ ȝeȝioþe.
 anþ ȝpa ebȝipe
 eȝt ȝeȝioȝpan.
 ȝpa hit nu ȝaȝað.
 ȝnean ealb ȝeþeoȝc.
 þæt te ȝinnenþe.
 ȝiþeȝpeapȝ ȝeȝceapȝ.
 ȝæȝte ȝiþbe.
 ȝoȝið auhealbæð.
 ȝpa nu ȝȝȝ anþ þæteȝ.
 foþbe anþ laȝu-ȝȝeam.
 manȝu oþȝu ȝeȝceapȝ.
 eȝa ȝiðe him.
 ȝionþ þaȝ ȝiþan² ȝoȝulþe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.

For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.

Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.

Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. ȝiþaȝ.

pinnað betpeox him.
 and swa þeah maƿon.
 huora þegnunga.
 and ƿeƿeƿeƿe
 ƿæste ƿeneulban.
 Nis hit no þ an
 þæt swa eade mæg.
 ƿiþeƿeƿis ƿeƿeaft.
 ƿeƿan ætƿeƿe.
 ƿymbel ƿeƿeƿan
 ac hit is ƿeƿe.
 þæt huora ænis ne mæg.
 butan oþrum huon.
 ac ƿeal ƿuhta ƿeƿe.
 ƿiþeƿeƿis þæt-þeƿe.
 habban unþeƿe heoƿonum.
 þæt his hre.
 þurƿe ƿemetƿan.
 ær hit to micel ƿeƿe.
 Ðæƿð ƿe ælmihtiga.
 eallum ƿeƿeƿum.
 þæt ƿeƿe ƿeƿe.
 þe nu ƿunian ƿeal.
 ƿyƿe ƿeƿan.
 leaƿ ƿeƿan
 þæt on hæƿeƿe eft.
 hneƿe and ƿealƿe.
 ƿintep þunƿeð.
 ƿeƿe unƿemet calb.
 ƿiƿe ƿunƿe.
 Sumor æƿeƿe cymeð.
 ƿeƿe ƿeƿe.
 Ðæt þa ƿunnan nis.
 mona onlihteð.
 oðþæt monnum hæƿe.
 runne þunƿeð.
 ƿeƿe þa ƿeƿe ƿeƿe.
 Ðæƿð ƿe lea ƿe.
 eoƿan and ƿeƿe.
 meƿe ƿeƿe.
 meƿe-ƿeƿe ne heƿe.

But far more strange than
 80,
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.

Wisely the mighty Framer of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.

Winter brings weather cold,
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.

So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, | rim.
 O'erstep the sea's wide

ofer eorþan ſceat.
 earþ geþræðan.
 ſƿca cýnne.
 butan fnean leafe.
 ne hio æfre ne mot.
 eorþan þýſſc-polb.
 up ofer ſceppan.
 ne þa ebban þon ma.
 folber meapce ofer.
 fapan moton.
 þa gefetneſſa.
 fſƿona pealbenb.
 liſer leoht fſuma.
 læt penben he pile.
 geonb þaſ mæſſan geſceapc.
 meapce healbēn.
 Ac þonne ſe eca.
 anb ſe ælmihtiga.
 þa gepealb-leperu.
 pile onlætan.
 efne þaſa bſula.
 þe he gebætte.
 mið hſ azen peopc.
 eall æt fſýmðe.
 þæt iſ piþerpeapbneſ.
 puhte gehpelcne.
 þe pe mið þæm bſible.
 becnan tilað.
 ƿiſ ſe þioðen læt.
 þa toſlupan.
 fona hi folp lætað.
 luſan anb fſibbe.
 þæſ gefeſſcſipeſ.
 fſneonb-ſæbbenne.
 tilað anpa gehſile.
 aſneſ pillan.
 populb-geſceapca.
 pinnað betpeox him.
 oðþæt þioſ eorðe.
 eall foſpeopþeð.
 anb eac fſpa fame.

Theſe things the Source and
 Spring of life and light
 The Lord of wiſheld might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burſt
 The curbing bridle ſet on all
 at firſt,
 And ſo unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardneſs of all things,
 each on each;
 For, if the Ruler will'd
 The thongs to ſlacken, things
 would ſoon forſake
 All love and peace, and wilful
 evil make
 Inſtead of good fulfil'd.

Each after its own ſelfiſh will
 would ſtrive,
 Till none of things on earth
 were left alive
 In ſuch bewreſtlingſtern;
 And in like manner other
 things unſeen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the ſame God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In frienſhip true and
 faſt:

oðra zerceafta.
 peorþað him ſelfe.
 riðþan to nauhte.
 Ac ſe ilca Eob.
 ſe þ̅ eall metgað.
 ſe zerehð ſela.
 ſolca to ſomne.
 anb mið ſreonðſcipe.
 færte zezabrad.
 zezamnad riſciþaſ.
 riðbe zemengeð.
 clænlice lufe.
 ſpa ſe cþæftga eac.
 zereſciþaſ.
 færte zezamnad.
 þæt hi hioſa ſreonðſcipe.
 ſorið on gynbel.
 witpeoſealhe.
 tpeoſa zehelbað.
 riðbe ſamþade.
 Eala riȝoſa Eob.
 þæſi þiſ moncýn.
 miclum zezæliȝ.
 zif hioſa moð-ſea.
 meahte peorþan.
 riȝapolfæſt zeneahȝ.
 þuſiþ þa riȝronȝan meahȝ.
 anb ze enbeȝȝiþ.
 ſpa ſpa oðra riȝt.
 ſoriðlið zerceafta.
 þæſe hiȝ la þonne.
 muȝe mið monnum.
 zif hiȝ meahte ſpa.

METRUM XII.¹

Se þe wille pýncan.
 færtaþþe lonb.
 aȝio of þæm æcepe.
 æpeſt ſona.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iil. metrum 1.—Qui serere ingenuum uolet agrum, &c.

fearn and þornar.
 and fýrrar swa game froð.
 þa þe willað.
 wel hwær berian.
 clænum hwæte.
 þý lær he cwa-lear.
 licge on þæm lande.
 If leoba gehwæm.
 þiof oðru byren.
 efn beheru.
 þæt is þæt te þinceð.
 þegna gehwælcum.
 huniger bi-hweað.
 healfes þý gretre.
 gif he hwene ær.
 huniger teape.
 bitnes onbýrgeð.
 Bidd eac swa game.
 monna weghwile.
 nicle þý fæstena.
 lifer weðnes.
 gif hine lytle ær.
 ftoðmar gestonbað.
 and fe fceapca wimb.
 norþan and eastran.
 Nænefum hwile.
 bæc on þence.
 gif io sumne niht.
 ær ofer elcum.
 egefan ne bryhte.
 swa þincð anra gehwæm.
 eowð-hwenaþa
 io roðe gefælið.
 fýnle þe betere.
 and þý fýnrumie.
 þe he wita ma.
 hwaþra hwaþa.
 heu aþwegeð.
 Ðu meht eac mýcle þý eð.
 on niht-fetan.
 fwa gefælp.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, east by
 north,
 Late rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

speotolon gecnapan.
 and to heora cýððe.
 becuman riðþan.
 gif þu up atryhð.
 æreft jona.
 and þu apyrtþalaft.
 of gefit-locan.
 leaſa gefælpā.
 ſpa ſpa lonðer-geopl.
 of hiſ æcere lýcð.
 ýfel peoð moniz.
 siðþan ic þe fecge.
 þæt þu ſpeotole meaht.
 foþa gefælpā.
 jona oucnapan.
 and þu æfre ne pæcrt.
 ænizeſ þunzeſ.
 ofeþi þa ane.
 gif þu hi ealleſ ongitrt.

METRUM XIII.^m

Ic pille mið giðbum.
 zet gecýþan.
 hu ſe ælmuhtiza.
 ealþa gefceafra.
 bryðrið nuð hiſ bryðlum.
 beðð þiðer he pile.
 mið hiſ anpealbe.
 ze enbebýrið.
 þunboſilice.
 pel gemetzað.
 haþuð ſpa geheapopað.
 heofuma pealbena.
 utan beþanzen.
 ealla gefceafra.
 gepæpeð mið hiſ pacentan.
 þæt hi aneþian ne maðon.
 þæt hi hi æfre him.
 of aſlepen.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRE XIII.

OF INWARD LIRINGS.

I will with songs make known
 How the Almighty still
 Bridges all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah puhta gehwylc.
 ffigað to-healb.
 fribra gefceapta.
 fwiðe onhelbes.
 wið þæs gecýnber.
 þe hi cýning engla.
 fæber æt ffwymðe.
 fæste getioðe.
 fwa nu fwinga gehwylc.
 fwiðer-fearb fumbað.
 fribra gefceapta.
 bugon fumum englum.
 and moncýnne.
 fpara micler to feola.
 fpopolb-fumenbna.
 fwinð wið gecýnbe.
 Deah nu on lonbe.
 leon gemete.
 fwynrume fwiht.
 fel atemebe.
 hwe mazfter.
 miclum lufge.
 and eac onbfaebe.
 bogofa gehfelce.
 gif hit æfre gefælbð.
 fæt hio æniger.
 blober onbwiðeð.
 ne fearf beofna nan.
 penan þære fwiðe.
 fæt hio fel fwiðan.
 hwe taman healbe.
 ac ic tiohhie.
 fæt hio þæs nupan taman.
 nauht ne gehwicge.
 ac fone fwiðan gefunan.
 felle gefencan.¹
 hwe elbrena.
 ongmð eopnefte.
 fparentan flican.
 fwin fwiymetigan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least;
 But if she taste of gore
 She will be tame no more:

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. gefencan.

anb æpær abyt.
 hipe ægener.
 hufær hipe.
 anb hpaðe riðþan.
 hæleþa gehwile.
 þe hio gehentan mæg.
 nele hio folwetan.
 libbenþer riht.
 neata ne monna.
 ninið eall ƿ hio firt.
 Spa boð pubu-fuglar.
 þeah hi pel fien.
 tela atemebe.
 gif hi on tƿeopum feopfað.
 holte to mibber.
 hƿæðe bioð forfene.
 heopu lafeopær.
 þe hi lange ær.
 tƿyðon ƿ temehon.
 hi on tƿeopum filde.
 ealb-gecƿyðe.
 á forð riðþan.
 ƿillum ƿuniað.
 þeah him folbe hƿile.
 heopa lafeopn.
 lirtum beoþan.
 þone lcan mete.
 þe he hi æfor mib.
 tame getebe.
 him þa tƿiƿu fincað.
 emne fpa meƿge.
 þæt hi þær meter ne fecð.
 fincað him to þon fƿiſum.
 þæt him fe fealb oncƿyð.
 þonne hi gehƿað.
 fleoppum bƿægeþan.
 oðre fugelas.
 hi heopa æne.
 ftefne fƿiſiað.
 fteunaf eal geabon.
 pel-finiſum fanc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

þa þu eallum oncrýð.
 Ða bið eallum tneopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýht gepeaxe.
 þeah þu hþilcne boh.
 býge wið eorþan.
 he bið uppearþer.
 gpa þu an forlæter.
 wiðu on willan.
 pent ou gecýnbe.
 Ða ðeð eac fto funne.
 þonne hio on fize peorþeð.
 ofer mibne bæz.
 mepe conbel.
 fcyrt on ofbæle.
 uncuðne pez.
 nihter geneþeð.
 norð eft 7 eart.
 elbum otepeð.
 bnencð eorð-þarum.
 moþzen mepe toþhtne.
 hio ofer moncýn ftiðð.
 á uppearþer.
 oð hio eft cýmeð.
 þær hipe fpremejt bið.
 earþ-gecýnbe.
 Ða gpa ælc zercept.
 ealle mæzene.
 geonb þar wiban forulb.
 wrixað 7 hizað.
 ealle mæzene.
 eft fýnle on lýt.
 wið hif zerýnber.
 cýmð to þonne hit mæz.
 Nif nu ofer eorþan.
 ænezu zercept.
 þe ne wilme þæt hio.
 folbe cuman.
 to þam earþe.
 þe hio of becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place :
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find reft
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ oþroſgner.
 and ecu neſt.
 þæt iſ openlice.
 ælmihtig Loð
 Niſ nu oþer eoþpan.
 ænegu geſceapt.
 þe ne hƿeanrige.
 ſƿa ſƿa hƿeol beð.
 on hipe jeſſne.
 foþpon hio ſƿa hƿeanſað.
 þæt hio eft cume.
 þær hio ænor ƿær.
 þonne hio æreſt ſie.
 utan behƿerfeð.
 þonne hio ealles ƿýrið.
 utan beceþfeð.
 hio ſceol eft bon.
 þæt hio ær býbe.
 and eac ƿeſan.
 þæt hio æroſi ƿær.

METRUM XIV.^a

Ðƿæt bið þæm pelegan.
 ƿopulh-ſiſcepe.
 ou hiſ mode þe bet.
 þeah he mæcel æge.
 golber 7 zinnia.
 and goðra gehƿær.
 æhta unſum.
 and him mon eſuxen ſcyle.
 æghƿelec hæz
 æcepa ſiſeub.
 Ðeah þeſ mubban zeap.
 and þiſ manna eyn.
 ſƿ unþeſ ſumma.
 ſuð ƿeſt 7 eaſt.
 hiſ anƿalhe eall.
 unþeſneðeð.
 Æs moð he þaſa hýpſa.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been:

For when at first it moves,
 Right round it turns amain;
 And, where it once has gone,
 behoves
 To go that way again;
 And as it was before,
 To be so evermore.

MÉTRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day?
 Though all this middle-earth
 be
 Beneath his woldom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

^a Boet. lib. iii. metrum 3.—(Quamvis fluente dives aut gurgite, &c.

hiona ne læban.
 of þisse populbe.
 puhte þon mape.
 hoþ-geþreona.
 þonne he hiþer brohte.
 Ða ge fýrþom þa þýr lioð
 arungen hæfte. þa ongan
 he eft ſpellian and cþæð.

METRUM XV.^o

Ðeah hine nu.
 ge fýrela unrihtþýra.
 Neþon cýningc.
 nýpan geþceþpte.
 plitegum þæþum.
 punþollice.
 gólbe geglenge.
 and xun-cýnnum.
 þeah he þær on populbe.
 pítenu gehþelcum.
 on hýr hý-bæþum.
 læð and unþeopð.
 feþen-full.
 hþæt ge feonð ſpa þeah.
 hýr ðiopolingar.
 þugupum ſteþte.
 ne mæx ic þeah gehýcþan.
 hþý him on hýge þoþpte.
 aþý fæl þeran.
 þeah hý fume hpile.
 geþupe butan cþæþtum.
 cýninga þýgeþeþt.
 næpon hý þý þeopþþan.
 pítenu æneþum.
 þeah hime ge þýrga.
 þo to cýninge.
 hu mæx þ þeþceahþýr.
 fealc geþeþcan.
 þæt he him þý ſelþa.
 ge oððe þince.

He cannot of such treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having sung this lay,
 Again began his spell to say.

METRE XV.

NERO'S BASENESS.

Though Nero now himself, that
 evil king

Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parolling

With gold and gems and many
 a brightsome thing,
 Seem'd to be greatest of
 this earthly globe,

Yet to the wise man was he
 full of crime,

Loathly and worthless in his
 life's daytime:

And though this fiend his
 darlings would reward

With gifts of rank, my
 mind I cannot bring
 To see why he to such should
 grace afford:

Yet if some whiles a foolish
 king or lord

Will choose the simple all
 the wise above,

A fool himself, to be by fools
 ador'd,

How should a wise man reckon
 on his love?

^o Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

METRUM XVI.

Se þe wille anwylb ægon.
 þonne sceal he ænre tilian.
 þæt he his selfe.
 on gefan age.
 anwylb innan.
 þy lær he æfre ge.
 his unþearum.
 eall unþeapbe.
 aþo of his mowe.
 mylcra fela.
 þara ymbhogona.
 þe his unnet ge.
 læte ge me hyle.
 geofunga.
 and eþra þara.
 Deah him eall ge.
 þe mybban gearo.
 ge ge me ge-geam.
 utan belicgað.
 on æht gefen.
 efne ge wile.
 ge ge ge me ge nu.
 an geonb ligo.
 ut on gearge.
 þe ge nængu bið.
 niht on ge me.
 ne ge þe þon me.
 on ge me ge.
 ge ge ge tilum.
 þæt is Tile hæn.
 ge nu an ge hpa.
 eall ge ge.
 ge ge ge.
 and eac geon.
 oð Inge.
 eare-ge ge.
 ge he nu ge eall.
 ægan me.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
 First must toil to rule his
 mind,
 That himself the slave to sin
 Selfish lust may never bind :

Let him haste to put away
 All that fruitless heap of
 care :
 Cease awhile thy sighs to-day,
 And thyself from sorrow
 spare.

Though to him this middle-
 earth
 For a garden all be given,
 With the sea-stream round its
 girth,
 East and west the width of
 heaven ;

From that isle which lies out-
 right
 Furthest in the Western
 spray,
 Where no summer sees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 isle,
 Even to the Indian East,
 One should rule the world
 awhile,
 With all power and might
 increas'd,

hƿȳ bið hȳ anƿalð.
 auhte þȳ maza.
 gif he riðþan nah.
 hȳ ſelſer ȝepealð.
 ingeþancer.
 and hine eopneſte.
 ƿel ne beƿapenað.
 ƿorðum ȝ bæbum.
 rið þa unþearf.
 þe ƿe ſymb ȝƿiecað.

How ſhall he ſeem great or
 ſtrong
 If himſelf he cannot ſave,
 Word and deed againſt all
 wrong,
 But to ſin is ſtill a ſlave ?

METRUM XVII.^a

Ðæt eorðƿarpan.
 ealle hæþen.
 folc-buende.
 ƿuman ſelcne
 hi of ænum tƿæm.
 ealle comon.
 ƿepe ȝ ƿife.
 on ƿoruld manan.
 and hi eac nu ȝet.
 ealle ſelce.
 on ƿoruld eumað.
 ƿlance ȝ heane.
 nu ȝi nu ƿunðor.
 ƿorðan ƿitan ealle.
 þæt an God iſ.
 ealra ȝeſcepta.
 ƿien moncyñner.
 fæðer and ſceppen.
 ſe þæpe ſuman leht.
 ſeled of heofonum.
 monan ȝ þȳrum¹ mæpum
 ȝeoƿum.
 ſe ȝeƿorð men on eorþan.
 and ȝeƿannuðe.
 ƿuple to lre.
 æt ƿuman æpeſt.

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had firſt their beginning
 the ſame,
 Into this world of their birth
 All of one couple they came :
 Alike are the great and the
 ſmall ;
 No wonder that this ſhould
 be thus ;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the ſun,
 To the moon and the ſtars
 as they ſtand ;
 The ſoul and the fleſh He
 made one,
 When firſt He made man
 in the laud.
 Well-born alike are all folk
 Whom He hath made under
 the ſky ;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. bȳr.

gole anðeþi polenum.
 emn æþele geſceop.
 æghwilene mon.
 Ðwý ge þonne ægſie.
 oþeþi oðþe men.
 oþeþimodigēn.
 buton anðþeoſce.
 nu ge unæþelne.
 æmiz ne metuð.
 Ðwý ge eop for æþelum.
 up ahebbēn nu.
 On þæm mote bið.
 monna gehwilecum.
 þu miht æþelo.
 þe ic þe pecce ýmb.
 naler on þæm plærce.
 folh-bnenþra.
 Ac nu æghwile mon
 þe nu ealle bið.
 hiſ unþeoſum.
 unðeþþeðeð.
 he foluæt æpeſe.
 hiſeþ fnum-ſceap.
 and hiſ æzene.
 æþelo fpa folpe.
 and eac þone fæþeþ.
 þe hine æt fnuman geſceop.
 fowþæm hine anæþelað.
 almihtiz God.
 þæt he unæþele.
 æt fowð þaman.
 fýmð on eoþwile.
 to fulþpe ne cýnið.

METRUM XVIII.*

Gula þ̅ re fýla.
 unþulita geþeð.
 ppawpa pilla.
 polh-hæmetep.

Why then on others a yoke
 Now will ye be liſting on
 high?

And why be ſo cauſeſſy
 proud,
 As thus ye find none are ill-
 born?

Or why, for your rank, from
 the crowd
 Raiſe yourſelves up in ſuch
 ſcorn?

In the mind of a man, not his
 make,
 In the earth-dweller's heart,
 not his rank,
 Is the nobleneſs whereof I
 ſpake,
 The true, and the free, and
 the frank.

But he that to ſin is in thrall,
 Ill-doing wherever he can,
 Hath leſt the firſt life-ſpring
 of all,
 His God, and his rank as a
 man:

And ſo the Almighty down-
 hurl'd [ſin,
 The noble diſgraced by hiſ
 Thenceforth to be mean in the
 world, [win.
 And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous
 hot will

* Doct. lib. iii. metrum 7.—Habet omnis huc voluptas, &c.

þæt he mið ealle geþræfð.
 anpa gehwylce.
 monna cynner.
 moð fulneah þon.
 hwæt io pilbe beo.
 þeah þiſ ie.
 anunga ſceal.
 eall forþeoppan.
 gif hio yppunga.
 aþuht ſtingeð.
 gpa ſceal ſapla gehwile.
 riðþan loſan.
 gif ſe lichoma.
 forleagan peoppeð.
 unriht-hæmebe.
 bute him ær cume.
 hpeop to heoptan.
 ær he hionan ſenbe.

METRUM XIX.^a

Cala þiſ heſig ðyſig.
 hygeð ymbe ſe þe pile.
 and ſwecenlic.
 ſpa gehwilecum.
 þæt þa eapman men.
 mið ealle geþræleð.
 of þæm rihtan wege.
 ſwecene alæbeb.
 Dæpeþ ge pillen.
 on ſwaba ſecan.
 gold þæt weabe.
 on gnienum trionum.
 Ic ſat gpa þeah.
 þæt hit ſitena nan.
 riðeþ ne ſeceð.
 forþæm hit þæp ne pexð.
 ne on ſwingeapibum.
 plitige gimmar.
 Dpy ge nu ne gettan.

Of lawlessly wanton desire
 should still

Be a plague in the mind of
 each one!

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall?
 None, I wot, is wise that could,
 For it grows not there at all:
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

^a Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume bune.
 firc net eoppu.
 þonne eop fon lýrteð.
 leax oððe cýpenan.
 Me gelicort þincð.
 þæt te ealle piten.
 eopð-buente.
 þoncol-mobe.
 þæt hi þæp ne rint.
 Ðræpep ge nu pillen.
 þæpnan mið hunburn.
 on fealtne fæ.
 þonne eop fegan lýrt.
 æopnotar 7 himða.
 þu gehýcgan meahc.
 þæt ge willað þa.
 on fuba fegan.
 oftop micle.
 þonne ut on fæ.
 Iƿ þ þunþoplic.
 þæt ge pitan ealle.
 þæt mon fegan fceal.
 be fæ-papode.
 and be ea-ofrum.
 wele zimniar.
 hwite and þeahc.
 and hwa gehwær.
 Ðræt hi eac pton.
 hwær hi ea-fircar.
 fegan þurpan.
 and fƿileƿa fela.
 feopulð-pelema.
 'i þi fel boð.
 feopungille men.
 fegma gehwile.
 ac þi is eamlicort.
 ealra þinga.
 þæt þa hýfegan rint.
 on feopolan fopþene.
 efne fƿu blinde.
 þæt hi on hƿeortum ne mazon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

enne gecnapan.
 hwær þa ccan goob.
 goþa gezælpā.
 rinbon gehýðba.
 forþæm hi æfre ne lýt.
 æfter gpyrnan.
 recan þa gezælpā.
 þenað jampre.
 þæt hi on þur lænan mægen.
 life rinban.
 goþa gezælpā.
 þæt iſ ſelfa Gob.
 Ic nat hu ic mæge.
 nænige þinga.
 ealler þa gpyne.
 on reſan minum.
 hioþa býrig tælan.
 gpa hit me bon lýrteð.
 ne ic þe gpa gpeotole.
 gerecgan ne mæg.
 forþæm hiſ¹ rint earmpnan.
 and eac býregnan.
 ungeſæligian.
 þonne ic þe recgan mæge.
 Ði pilmað.
 pelan and æhta.
 and peopðſceper.
 to gepinnanne.
 þonne hi habbað þæt.
 hioþa huſe receð.
 þenað þonne.
 gpa gepitleare.
 þæt hi þa goþan.
 gezælpā hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 weal;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.†

Eala inn Drihten.
 þæt þu eart almihƿiƿ.
 raicel mobilic.
 mæƿum ƿerƿæƿe.
 and ƿunbolic.
 ƿitena ƿehƿylcum.
 Ðriec þu ece God.
 ealra ƿerƿearƿa.
 ƿunbolicce.
 ƿel ƿerƿeoƿe.
 unƿerƿenlicra.¹
 and eac ƿra ƿamc.
 ƿerƿenlicra.
 ƿorƿe ƿenheƿe.
 ƿerƿra ƿerƿearƿa.
 miƿe ƿ eƿærte.
 Ðu þýrne miƿhan ƿearƿ.
 ƿrom ƿrumm æƿerƿe.
 ƿorƿð oð enbe.
 tihum tohiehƿe.
 ƿra hit ƿetærƿorƿ ƿær.
 enbeƿýðeƿe.
 þæt hi æƿhæƿeƿe.
 æ æƿƿumæð.
 æ eƿeumæð.
 Ðu þe miƿtalla.
 æƿra ƿerƿearƿa.
 æ ƿumum ƿillan.
 ƿiƿlice æƿtýƿerƿe.
 and þe ƿelf ƿumærƿe.
 ƿriðe ƿelle.
 unanƿenbolic.²
 ð ƿorƿð ƿumle.
 miƿ nun miƿiƿiƿa.
 æc nun mæƿra.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty.
 great and wise,
 Well seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest hand
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And oft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none,

† Doct. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.

¹ Cott. unƿerƿenlicra.² Cott. unanƿenbolicra
ƿorƿð ƿumle.

ne geonb ealle þa geyceaft.
 eþlica þin.
 ne þe ænig neþ-þearf næg.
 æfre giet ealra.
 þara peorca.
 þe þu gepohht haſaſt.
 ac miþ þinum pillan.
 þu hit poþhteſ eall.
 anþ miþ anpaþe.
 þinum azenum.
 peopulþe gepoþhteſt.
 anþ puhta gehpæt.
 þeah þe nænegu.
 neþ-þearf þære eallra.
 þara mæra.
 Iſ þ̅ micel gecýnþ.
 þineſ goober.
 þencþ ýmb þe þe pile.
 poþþon hit iſ eall an.
 ælceſ þincegeſ.
 þu 7 þ̅ þin goob.
 hit iſ þin azen.
 poþþæm hit niſ¹ utan.
 ne com ault to þe.
 Ac ic georne paſ.
 þæt þin goobneſ iſ.
 ælmihtig goob.
 eall miþ þe ſelfum.
 Hit iſ ungelic.
 urnum gecýnþe.
 uſ iſ utan cýmen.
 eall þa þe haþhaþ.
 gooba on gnumum.
 from Lohe ſelfum.
 Næft þu to ænegum.
 anþan gemunenne.
 poþþam þe nan þing niſ.
 þin gelicu.
 ne huþu ænig.
 ælcneſtigne.

Of all theſe works which Thou
 haſt wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didſt
 thou make,
 Without all need to Thee of
 ſuch great works.
 Great iſ Thy goodneſs,--think
 it out who will;
 For it iſ all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodneſs come
 to Thee:
 But, well I know, Thy good-
 neſs iſ moſt good
 All with Thyſelf: unlike to uſ
 in kind;
 To uſ, from outwardly, from
 God Himſelf,
 Came all we have of good in
 this low earth.
 Thou canſt not envy any;
 ſince to Thee
 Nothing iſ like, nor any higher
 ſkilled;
 For Thou, All Good, of Thine
 own thought didſt think,
 And then that thought didſt
 work. Before Thee none
 Waſ born, to make or unmake
 anything,

¹ Codd. lup.

forþæm þu eal goob.
 aneſ ȝeþeahte.
 þmeſ ȝepohhteſt
 anð hi þa poſhteſt.
 næſ ærroþ þe.¹
 æneſu ȝeſceapſt.
 þe auht oððe nauht.
 auþeþi poſhte
 Ac þu butan býrne.
 bmeſo moncýnneſ.
 æl ælnuhtig Lof.
 eall ȝepoſhteſt.
 þing þeaple goob.
 eapſt þe ſeþa.
 þæt helihte goob.
 Ðæt þu halig fæbeþ.
 æfteþi þinum pillan.
 poþulð ȝeſceope.
 þiſne miðban ȝeapð.
 meahtrum þinum.
 Feorhaða Ðjuhten.
 ſpa þu polbeſt ſeþ.
 auð nuð þinum pillan.
 þealbeſt ealleſ.
 forþæm þu forþa Lof.
 ſeþa hæleſt.
 ȝooba æghpile.
 forþæm þu ȝeapra æþ.
 ealle² ȝeſceapſta.
 æmeſt ȝeſceope.
 ſpiðe ȝelice.
 ſumeſ hþæþþe þeah.
 unȝelice.
 nenuheſt eall ſpa þeah.
 nuð ane noman.
 ealle toȝæheþe.
 Forulð unþeþ polcnum.
 Ðæt þu pulþmeſ Lof.
 þone anne naman.
 eft toðælbeſ.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wieldest it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næſ apopþe.² Cott. ealla.

fæþer on feoþer.
 pær þara folke an.
 and pæter oþer.
 popule hæler.
 and fýr is þriððe.
 and feoþerðe lýft.
 þæt is eall peowulð.
 eft tozæþere.
 Ðaððað þeah þa feoþer.
 fram-tool hioþa.
 æghwile hioþa.
 ægenne ræbe.
 þeah anra hwile.
 wið oþer rie.
 miclum gemenget.
 and mið mægne eac.
 fæþer ælmihtiger.
 fæste geburben.
 gefirlice.
 forste tozæþere.
 mið beboðe þine.
 bilep fæþer.
 þæt to heoþa ænig.
 oþer ne forste.
 meawic oferþungan.
 for metoþer ege.
 ac zedþeopod firt.
 þegnar tozæþere.
 cymniger cempa.
 cele wið hæto.
 þæt wið þrygum.
 þunnað hwæþre.
 pæter 7 eorðe.
 pærtmar þwenzað.
 þa iust on zeeþne.
 cealða hu tpa.
 pæter þæt 7 cealð.
 þunzar ymbe-hæzad.
 eorðe æl zpeno.
 eac hwæþre cealð lýft.
 is gemenget.

Yet have these four each one
 his stead and stool,
 Each hath its place; though
 much with other mixt;
 Fast by Thy might, Almighty
 Father, bound,
 Biding at peace, and softly
 well together,
 By Thy behest, kind Father!
 so that none
 Durst overstep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howsoever
 strive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermost
 of all

forþrem hio on miððum punað	Over this earth, and ground is
nif þ̅ nan punþor.	uethermost.
þæt hio rie þearm 7 cealb.	Yet is this wonderful, O Lord
þæt wolcnef tiep.	of Hosts,
muðe æðlonden.	Which by thy thought thou
forþrem hio if on nuble.	workest, that distinctly
unne æfpeæge.	Thou to Thy creatures settest
fyner 7 eorþan.	mark and bound
Fela monna þæt.	And dost not mingle them :
þæt te æfemere if.	the wet cold water
eallra ærceafta.	Thou fixest it the fast earth for
þ̅ ofer eorþan.	a floor ;
folbe neofenier.	For that itself, unstill, and
If þæt punþorlic.	weak, and soft
ƷeƷoda Drihten.	Alone would widely wander
þæt þu mið æfeahce.	everywhere,
þinum Ʒyrcere.	Nor, well I wot it sooth, could
þæt þu þæm ærceaftum.	ever stand.
þa ærceahlce.	But the earth holds and swills
meaƷes æfettere.	it in some sort,
uð hi ne meaƷeþe eac.	That through such sipping it
Driht þu þæm Ʒættege.	may afterward
Ʒettum 7 cealdum.	Moisten the aëry-lift : then
Ʒeðan to flope.	leaves and grass
Ʒeŷte æfettere.	Yond o'er the breadth of Bri-
Ʒuþan hi unŷtille.	tain blow and grow,
ægluðeþ folde.	Its praise of old. The cold
Ʒe eoreþuþan.	earth bringeþ fruits
Ʒe and lmeŷe.	More marvellously forth, when
ne meahte hi on him ŷelfum.	it is thawed
Ʒað ic æape þæt.	And wetted by the water :
æppe ærceandum.	if not so,
ac hi Ʒio eorðe.	Then were it dried to dust, and
hi 7 ƷƷelgeð eac.	driven away
be ŷumum ðæle.	
þæt hio Ʒiðþan mæge.	
for þæm Ʒype Ʒeoþan.	
ælelic Ʒyrtum.	
forþæm leaƷ 7 æaƷŷ.	
þreð æomð Ʒreene.	
blodeð 7 æropeð.	

elbum to ape.
 Eorðe ƿio cealbe.
 ƿrenȝð ƿærta fela.
 ƿunðorlicra.
 ƿorþæm hio mið þæm ƿætere. Aught live, nor any wight by
 ƿeorþað ȝeƿareneð. any craft
 ȝif þ̅ næra.
 þonne hio ƿære.
 ƿorþruȝoð to surte.
 and tobruſen riðþan.
 ƿiðe mið ƿinðe.
 ȝra nu ƿeorþað ofe.
 axe ȝionð eorþan.
 eall toblapen.
 Ne meahthe on þære eorþan. So that the fire may never
 aȝuht libban. fiercely burn
 ne ƿuhte þon ma.
 ƿæter ƿrucan.
 oneapbian.
 ænȝe cræfte.
 ƿor cele anum.
 ȝif þu cȝning engla.
 ƿið fȝre hƿæt-hƿuȝu.
 folban ȝ laȝu-ȝream.
 ne menȝbeȝt toȝæðere.
 and ȝemetȝobeȝt.
 cele ȝ hæto.
 cræfte þine.
 þæt þ̅ fȝr ne mæȝ.
 folban ȝ mepe-ȝream.
 blate ƿorþbeȝnan.
 þeah hit ƿið þa tƿa ȝie.
 fæȝte ȝeȝeȝeð.
 fæheȝ ealð ȝeȝeop.
 ne ƿincð me þ̅ ƿunðuȝ.
 ƿuhte þe læȝre.
 þæt ƿioȝ eorðe mæȝ.
 and eȝor-ȝream.
 ȝra cealð ȝeȝeap.
 cræftu nane.
 eallȝ aȝƿærcan.

Wide by the winds; as often
 ashes now
 Over the earth are blown: nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin oke,
 And oven of the upper skies
 above.
 There, is of right the primal
 place of fire;

þæt þi him on innan fecað.
 fýrfez gefceab.
 mid fream crafte.
 þæt is æzen crafte.
 eazorn-freamef.
 pætrez 7 eorþan.
 and on wolcnum eac.
 and efne swa jame.
 uppe oferi roþere.
 Ðonne is þæs fýrfez.
 fýrni-7 col on riht.
 eapf ofer eallum.
 oðrum gefceaftum.
 gefereþlicum.
 geonð þiwe riðan 7rumb.
 þeah hit rið ealle¹ fie.
 eft gemenget.
 weoruld-gefceafra.
 þeah riðan ne mot.
 þæt hit ænige.
 eallunga forþo.
 buton þæs leafe.
 þe is þi lif tobe.
 þæt is þe eca.
 and þe ælmihtiga.
 Coruðe is hefize.
 oðrum gefceaftum.
 þiepe gefræn.
 forþrem his þiæge frot.
 eadra gefceafra.
 inðer inþemæft.
 buton þæm roþere.
 þe þis riðan gefceaft.
 æthrylce ðæge.
 utan ýmhpýrfeð.
 and þeah þæie eorþan.
 æfre ne oðrined.
 ne hipe on nanre ne mot.
 neap þonne on oðre.
 ftope gefceappan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things; for that it
 long hath stood
 Of all the nethermost: saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ƿƿiceð ƿnibutan.
 uƿane 7 neoƿane.
 eƿen neah ƿelƿæƿeƿ.
 æghƿile ƿeƿceafƿ.
 þe þe ƿnib ƿƿeceað.
 hæƿð hiƿ æƿeune.
 eaƿð ou ƿunðƿan.
 bið þeah ƿið þæm oðƿum
 eaƿ ƿemenƿeð.
 Ne mæƿ lƿiƿa æƿiƿ.
 butan oðƿum biƿ.
 þeah hi unƿƿeotole.
 ƿomob eaƿiƿen.
 ƿƿa nu eorðe 7 ƿæteƿ.
 eaƿiƿoð tæcne.
 unƿiƿia ƿelƿæƿ.
 ƿunnað on ƿƿie.
 þeah hi ƿiƿe un.
 ƿƿeotole þæm ƿƿum.
 Iƿ þi ƿƿi ƿƿa ƿame.
 ƿæƿe on þæm ƿæƿiƿ.
 and on ƿcanum eaƿ.
 ƿille ƿehebeð.
 eaƿiƿoð haƿe iƿ.
 hƿæþne þæƿ haƿað.
 ƿæbeƿ enƿla.
 ƿƿi ƿebunðen.
 eƿne to þon ƿæƿe.
 þæt hit ƿolan ne mæƿ.
 eƿ æt hiƿ eðle.
 þæƿi þi oƿeƿ ƿƿi.
 up oƿeƿ eaƿ hiƿ.
 eaƿð ƿæƿe ƿunnað.
 ƿona hit ƿoƿlæteð.
 þaƿ lænan ƿeƿceafƿ.
 mið cele oƿeƿcumen.
 ƿiƿ hit on cƿððe ƿeƿe.
 and þeah ƿuhta ƿehƿiƿ.
 ƿiƿnað þiðeƿ-ƿeaƿð.
 þæƿ hiƿ mæƿðe bið.
 mæƿe ætƿæðne.

Though dwelling all together
 mixedly:
 As now the earth and water-
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels bath
 So fastly bound up fire, that it
 may
 Never again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu ȝertapolabert.
 þurh þa ȝtronzan meahht.
 ȝenoba pulþor cýnung.
 þunþolice.
 eorþan ȝpa fæste.
 þæt hio on ænige.
 healfe ne helteð.
 ne mæg hio hiþer ne riþer.
 ȝȝan þe ȝriþor.
 þe hio ȝýmle býþe.
 Ðæt hi þeah eorþliceȝ.
 auht ne halteð.
 iȝ þeah eȝn eðe.
 up and of bune.
 to feallanne.
 folþan þiȝre.
 þæm anlicort.
 þe on æge bið.
 ȝioleca on mibþan.
 ȝliþeð hþæþpe.
 æȝ ýmbutan.
 ȝpa ȝcent eall þeoȝulþ.
 ȝille an tille.
 ȝtneamar ýmbutan.
 laȝu-þoba ȝelac.
 lýfte ȝ tunȝla.
 and ȝio ȝcipe ȝcell.
 ȝcwiþeð ýmbutan.
 þoȝora ȝehwiþe.
 býþe lange ȝpa.
 Ðæt þu þioba Lof.
 þriewalþe on up.
 ȝaple ȝeȝeȝert.
 and hi riþþan eac.
 ȝtýpirt and tihert.
 þurh þa ȝtronzan meahht
 þæt hiþe þy læȝre.
 on þæm lýclan ne bið.
 anum ȝinȝie.
 þe hiþe on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Either or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods:
 The lift and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there bideth not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtle ær.
 ꝥeotole ƿæbe.
 þæt ƿio ƿapl ƿæpe.
 þƿiƿealþ Ʒeƿceapƿ.
 þeƷna ƷehƿilceƷ.
 forþæm uðƿitan.
 ealle ƿeƷƷað.
 þæt te an Ʒecýnþ.
 ælcƿe ƿaule.
 ƷƿƿunƷ ƿæpe.¹
 oþeƿ ƿilnunƷ.
 iƷ ƿio þƿiubbe Ʒecýnþ.
 þæm cƿæm becepe.
 ƿio ƷeƿceapƿiƿneƷ.
 NæƷ þ ƿcanbliƿ cƿæƿt.
 forþæm lut nænƷ hapað.
 neat buton monnum.
 hæƿð þa oþƿa cƿa.
 unƿum ƿuhta.
 hæƿð þa ƿilnunga.
 ƿel hƿilc neten.
 anþ þa ƷƿƿunƷa.
 eac ƿƿa Ʒelfe.
 ƿoƿþý men habbað.
 Ʒeonþ miþban Ʒeapþ.
 eopð-Ʒeƿceapƿa.
 ealle² oƷeƿƿunƷen.
 forþæm þe hi habbað.
 þæƷ þe hi nabbað.
 þone ænne cƿæƿt.
 þe ƿe æƿ nemþon.
 ðio ƷeƿceapƿiƿneƷ.
 ƿceal on Ʒehƿelcum.
 þæƿe ƿilnunge.
 ƿalþan ƿemle.
 anþ iƿƿunƷe.
 eac ƿƿa Ʒelfe.
 hio ƿceal miþ Ʒeƿeahte.
 þeƷneƷ moþe.
 miþ anþƷite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as -
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise - mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King, of peoples,
 glorious Lord,

¹ Cott. ƷƿƿunƷeƿe.² Cott. ealla.

eallesƿalban.
 hio iſ þ̅ mæƿte mægen.
 monneſ ƿaule.
 and ƿe ƿeleſta.
 ƿunboƿi cƿæſta.
 þƿæt þu þa ƿaule.
 ƿigora ƿalbenb.
 þeoba þƿým-cýnung.
 þuſ ƿeſceope.
 þæt hio hƿeaƿrode.
 on hƿe ƿeſƿe.
 hƿe utan ýmb.
 ƿƿa ƿƿa eal ðeð.
 ƿine ƿƿiſta ƿobor.
 ƿecene ýmbſcƿiþeð.
 ðogora ƿehƿilce.
 Ðrihtneſ meahtrum.
 þƿine miþban ƿeaƿb.
 ƿƿa ðeð monneſ ƿaul.
 hƿeole ƿelicoƿt.
 hƿæƿfeð ýmbe hý ƿeſe.
 of ƿmeaƿenbe.
 ýmb þaſ eorðlican.
 Ðrihtneſ ƿeſceafsta.
 ðægum 7 nihtum.
 hƿilum hi ƿeſe.
 ƿecenbe ƿmeað.
 hƿilum eft ƿmeað.
 ýmb þone ecan Loð.
 ƿceppenb hƿe.
 ƿſiþenbe ƿæƿð.
 hƿeole ƿelicoƿt.
 hƿæƿfeð ýmb hi ƿeſe.
 þonne hiƿ ýmb hƿe ƿcýppenb.
 mið ƿeſceab ƿmeað.
 hio bið upahæfen.
 ofeƿ hi ƿeſe.
 ac hio bið eallunga.
 an hƿe ƿeſƿe.
 þonne hio ýmb hi ƿeſe.
 ƿecenbe ƿmeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might :
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord :
 Somewhile herself she probes
 with prying eye :
 Somewhile again she asks about
 her God,
 The Ever One, her Maker ;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self :
 She altogether in herself abides
 When, seeking round, she pries
 about herself :
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿriðe ƿop.
 hiƿe ielfre beneopan.
 ƿonne hio ƿæf lænan.
 lƿað 7 ƿunbriað.
 eopðlice ƿiſ.
 ofeƿ ecne ƿæð.
 Ðæt ƿu ece Gob.
 eƿið ƿopigeare.
 ƿaulum on heoponum.
 feleƿ eopðlice.
 ƿiſfæſta ƿiſa.
 Gob ælmihtig.
 be 7e enƿnunza.
 anƿia ƿehƿelcƿe.
 ealle hi ƿcmað.
 ƿupih ƿa ƿcpan neaht.
 hæƿe on heofenum.
 na hƿæƿe ƿeah.
 ealle eƿenbeophte.
 Ðæt ƿe of ƿeriod.
 hæƿum nihtum.
 ƿæt te heofon-ƿeoppan.
 ealle eƿenbeophte.
 æƿe ne ƿcmað.
 Ðæt ƿu ece Gob.
 eac ƿemeaƿert.
 ƿa heofoncunban.
 hiƿen ƿið eoppan.
 ƿaula ƿið lice.
 ƿiðpan ƿuniað.
 ƿi eopðlice.
 and þ ece ƿamob.
 ƿaul in ƿlæſce.
 Ðæt hi ƿiſle to ƿe.
 hiona¹ ƿunbiað.
 ƿopþæm hi hiƿen of ƿe.
 æƿon comon.
 ƿculon eft to ƿe.
 ƿceal ƿe lichama.
 laƿt ƿeaƿbiƿan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and soul)

¹ Cott. li on.

eft on eoþþan.
 goþþaſm he ær of hiþe.
 peox on peoþulbe.
 þunebon æt ſomne.
 efen ꝥa lange.
 ꝥa him lȳfeþ þær.
 ꝥrom þæm ælmihtigan.
 þe hi ærþor ȝio.
 ȝeromnaðe.
 þæt iſ ȝoð cȳning.
 ȝe þaſ ſolban ȝerþeop.
 and hi ȝeſȳlbe þa.
 ȝriðc miſlicum.
 mine ȝeſſæȝe.
 neata cȳnnum.
 neȝenb uſeȝ.
 he hi riðþan aȝor.
 ȝæba monegum.
 ꝥaba ȝ ꝥȳta.
 peoþulbe ȝceatum.
 ꝥoꝝȝ nu ece Goo.
 upum mobum.
 þæt hi moten to þe.
 metob alpuhta.
 þurh¹ þaſ eapþoþu.
 up aȝtigan
 and of þurum býregum.
 bilepȳt þæbeȝ.
 þeoba ſalbenb.
 to þe cuman.
 and þonne mið openum.
 eazum moten.
 mober uſeȝ
 þurh þinȝa mæȝna ȝþeþ.
 æpelm ȝeȝion.
 eallpa ȝooba.
 þæt þu eapȳt ȝeſa.
 ȝȝe Drihten Goo.
 ȝe þa eazan hal.
 uſeȝ mober.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þurȝ.

þæt þe hi on þe ġelfum.
 ġiðþan moten.
 æfæstnian.¹
 fæber engla.
 tobrif þone piccan mift.
 þe þnaze nu.
 wið þa eagan foran.
 uſſer mober.
 hangobe hſyle.
 hefz ȝ hſſtne.
 Onliht nu þa eagan.
 uſſer mober.
 mid þinum leohhte.
 liſer ſalbenð.
 forþæm þu eart ſio biſhtu.
 bilepſt fæber.
 roſer leohhteſ.
 and þu ſelfa eart.
 ſio fæſte fæſt.
 fæber ſalmihtz.
 eallra forðfæſtra.
 Ðæt þu forðe geberſt.
 þæt hi þe ſelfne.
 geſion moten.
 Ðu eart eallra þinza.
 þeoba ſalbenð.
 fruma ȝ ende.
 Ðæt þu fæber engla.
 eall þinz biſeſt.
 eþelice
 buton geſpince.
 Ðu eart ſelfa þez.
 and latteop eac.
 liſgenðra gehþæſ.
 and ſio plitige ſtop.
 þe ſe þez to hȝð.
 þe ealle to.
 á funbiað.²
 men of molban.
 on þa mæſſan geſceafſt.

¹ Cott. æfæstnian.

Father of angels, fasten them
 on Thee!
 Drive away this thick mist,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now these mind's
 eyes with Thy light,
 Master of life; for Thou, O
 tender Father,
 Art very brightness of true
 light Thyself;
 Thyself, Almighty Father, the
 sure rest
 Of all thy fast and true ones;
 winningly
 Thou orderest it that they may
 see Thyself!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Easily bearest all things with-
 out toil,
 Thou art Thyself the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men
 from this soil
 Throughout the breadth of
 being, yearn to Thee.

² Cott. afunbiað.

METRUM XXI.^u

Fel la monna beapn.
 geonb mibban gearb.
 fpuora æghwile.
 furbie to þæm.
 ecum gobe.
 þe pe ýmb fpuocað.
 anb to þæm gearþum.
 þe pe fecgað ýmb.
 Se þe þonne nu rie.
 neapre geherteb.
 mib þurfer mæpan.
 mibban gearþer.
 unnytne lufe.
 rece him eft hpæðe.
 fulne fpuobom.
 þæt he forð cume.
 to þæm gearþum.
 fawla næþer.
 forþæm þ̅ 1f 1fio ana¹ þert.
 eallra gearfina.
 hýhtlicu hýð.
 heaum ceolum.
 mober urfer.
 mepe fmylta pic.
 þæt 1f 1fio ana¹ hýð.
 þe æfre bið.
 æfter þam ýpum.
 upa gearfina.
 ýfta gehwelpne.
 ealrig fmylfe.
 þæt 1f 1fio fpuð-ftop.
 anb 1fio fpuofop ana.¹
 eallra ýfminga.
 æfter þurpum.
 peopulb-gearfincum.
 þæt 1f fýnfum ftop
 æfter þurpum ýfmpum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
 in mid-earth !
 Every freeman should seek
 till he find
 That, which I spake of, good
 endless in worth ;
 These, which I sing of, the
 joys of the mind.
 Let him who is narrow'd and
 prison'd away
 By love of this mid-earth
 empty and vain,
 Seek out for himself full free-
 dom to-day,
 That soul-feeding joys he
 may quickly attain.
 For, such of all toil is the only
 one goal,
 For sea-weary keels hythe-
 haven from woes,
 The great quiet dwelling that
 harbours the soul,
 Still calm in the storm, and
 from strife a repose.
 That is the peace-place, and
 comfort alone
 Of all that are harmed by
 the troubles of life,
 A place very pleasant and win-
 some to own,
 After this turmoil of sorrow
 and strife.

^u Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to aʒanne.
 Ac ic ʒeoʒne pat.
 þæt te ʒylben maðm.
 ʒylorpen ʒinc.
 ʒcan-ʒeano ʒimma nan.
 miðbenʒearnber þela.
 mober eʒan.
 æʒne ne onlyhtað.
 auht ne ʒebetað.
 hiopa ʒceappneʒe.
 to þæpe ʒceapunga.
 ʒoðna ʒeʒælpa.
 ac hi ʒwiþor ʒet.
 monna ʒehwelceʒ.
 mober eʒan.
 ablenbað on bneortum.
 þonne hi hi beophtan ʒebon.
 ʒorþæm æghwylc þing.
 þe on þiʒ anbʒearþan.
 liʒe licað.
 lænu ʒinbon.
 eorðlicu þing.
 á fleonbu.
 ac þ̅i̅ iʒ ʒunboplic.
 plite anb beophtneʒ.
 þe puhta ʒehwæʒ.
 plite ʒebephteð.
 anb æʒteʒ þæm.
 eallum þalbeð.
 Nele ʒe þalbenb.
 þæt ʒorþeorþan ʒcylen.
 ʒaula uʒʒe.
 ac he hi ʒelʒa ʒile.
 leoman onlihtan.
 liʒeʒ þalbenb.
 hlutʒum eazum.
 mober ʒineʒ mæʒ.
 æʒne oʒʒion.
 huoponeʒ leohter.
 hlutʒe beophto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore:

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this flitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given!
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

ponne pile he recgan.
 þæt þæne runnan 11e.
 beophlhter þioſtro.
 beoþna gehpylcum.
 to metanne.
 wið ð micle leoht.
 Godeb ælmihtiger.
 þæt iſ gaſta gehpæm.
 ece butan ende.
 eabegum paulum.

METRUM XXII.*

Se þe æfter rihte.
 mið genece.
 wille inſeaplice.
 æfter gpyrian.
 gpa beoplice.
 þæt hit tobrifan ne mæg.
 monna æniȝ.
 ne amepnan hupu.
 æniȝ eoþlic þincȝ.
 he æfter ſceal.
 recan on him ſelfum.
 þæt he gume hþile.
 ymbutan hine.
 æþor ſohte.
 ſece þæt riðþan.
 on hiſ ſeþan innan.
 and ſoplæte an.
 gpa he optoſt mæȝe.
 ælcne¹ ymbhogan.
 þy him unnet ſie.
 and geſamniȝe.
 gpa he gþoſt mæȝe.
 ealle to þæm anum.
 hiſ inȝeþonc.
 geſeȝe hiſ mob.
 þæt hit mæȝ ſanþan.
 eall on him innan.

Then will he ſay that the blaze
 of the ſun
 Is darkneſs itſelf to the glory
 ſo bright
 Which Great God Almighty
 ſhines out on each one
 Of ſouls of the happy for
 ever in light.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 ſcare,
 Nor him from ſuch good
 ſeeking drive,
 Firſt in himſelf he ſhall find
 out
 That which beyond he ſome-
 while ſought,
 Within his mind muſt ſearch
 about,
 And leave behind each trou-
 blous thought;
 This at the ſoonest, as he may,
 Such care were harm to him
 and ſin,
 Then let him haſte and hie
 away
 To this alone, his mind
 within.

* Boet. lib. iii. metrum 11.—*Quisquis profundè mente veſtigat verum, &c.*

¹ Cott. ælcpe.

þæt hit oſcort nu.
 ymbutan hit.
 ealneƷ receð.
 Ʒooba æƷhƷflic.
 he onƷit riðpan.
 Ʒfel Ʒ unnet.
 eal þ he hæfþe.
 on hiƷ mcoƷan.
 ærop lange.
 efne ƷƷa Ʒpeotole.
 ƷƷa he on þa Ʒunnan mæƷ.
 eægum anbƷearþum.
 onlocian.
 anb hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beƷihtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷler Ʒim.
 habon heoƷon-tungol.
 hlutƷort Ʒineð.
 þopþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb þa unþeapƷ.
 eallunga ne mæƷon.
 of moðe aƷion.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 ðeah nu Ʒinca hƷæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb unþeapƷ.
 of bƷiƷƷen.
 monna moð-ƷeƷan.
 mæƷt anb Ʒiþort.
 mið þæne ƷƷlan.
 ofopƷiƷotolneƷƷe.¹
 mið ƷeƷƷol-miƷta.
 bƷeoƷuƷne ƷeƷan.
 ƷoƷtið moð ƷoƷan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the rav
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 And make it half forget its
 state.

¹ Cott. ofopƷiƷotolneƷƷe.

monna gehpelcer.
 þæt hit ƿa beophte ne mot.
 blican anb¹ ſcman.
 ƿa hit ƿolbe ƿif.
 hit ƿeƿealb ahte.
 þeah bið ſum corn.
 ſæber ƿehealben.
 ſſmle on þæpe ſaule.
 ſoðſærtneſſe.
 þenben ƿabertanƿ punað.
 ƿaſt on lice.
 þæſ ſæber corn.
 bið ſmle aƿeahrt.
 mið aſcunƿa.
 eac ſiðþan.
 mið ƿoobpe lape.
 ƿif hit ƿioƿan ſceal.
 Ðu mæƿ ænſƿ man.
 anbſƿape ſinban.
 ſinƿa ænſƿer.
 þegen mið ƿerſeabbe.
 þeah hime ſinƿa hƿile.
 ſiðtſiſlice.
 ærteſ ſſiſne.
 ƿif he aƿuht naſað.
 on hiſ mob-ſeſan.
 mſcleſ ne lſcleſ.
 ſiðtſiſneſſeſ.
 ne ƿeſabſciƿeſ.
 niſ þeah ænſƿ man.
 þæt te ealler ƿa.
 þæſ ƿeſabſciƿeſ.
 ƿa beſeafob ſie.
 þæt he anbſƿape.
 ænſƿe ne cunne.
 ſinban on ſeſhðe.
 ƿif he ſſuſnen bið.
 ſoſþæm hit iſ ſiðt ſpell.
 þæt uſ neahte ƿio.
 ealb uðſiƿa.

And though the miſt of lies
 may ſhade
 Man's dreary thought that
 it be dull,
 And be no more ſo bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is ſome ſeed-corn
 held
 Of ſturdy truth within the
 ſoul,
 While fleſh and ghooſt together
 weld,
 And make one fixt and ga-
 ther'd whole.

This ſeed-corn waxes ever-
 more,
 By much aſking quickened
 ſo,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything aſk'd well and
 fit,
 Unless he keenly ſtore his
 mind
 That it have much or little
 wit?

Yet is there no man ſo be-
 reaved
 Of knowledge, that he can-
 not bring [ceiued
 Some answer well to be re-
 If he be aſk'd of anything.

¹ Cott. an.

upe Platon.
 he cwæð þ̅ te æghwlc.
 ungenynglic.
 rihtwigneſſe.
 hine hwaðe ſceolde.
 eft ȝeſenban.
 into ſinum.
 noðer genyngde.
 he mæg riðþan.
 on his pun-cygan.
 rihtwigneſſe.
 ſintun on ſephre.
 ſæſte ȝehyðe.
 mid ȝedra ſiȝe.
 biȝora ȝehwlcde.
 noðer ſiner.
 mæte ȝ ſiȝe.
 and mid heſneſſe.
 his lichoman.
 and mid þæm biȝum.
 þe on bneortum ſiȝeð.
 mon en mote.
 mæla ȝehwylce.

METRUM XXIII.*

Sie þ̅ la on eorþan.
 ælceſ þinger.
 ȝeſæliz mon.
 ȝif he ȝerion mæge.
 þone hlutſetan.
 heofon-cophtan ȝteam.
 æpelne æpelm.
 ælceſ ȝoðer.
 and of him ȝelfum.
 þone ȝeapetan miſt.
 moðer þioſtro.
 mæg aſeoſpan.
 ſe ſculon þeah ȝita.
 mid Godeſ ſiȝte.
 ealþum ȝ leaþum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told ;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men away.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a 'happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see ;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we will as
 yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne ingeþonc.
 betan biþpellum.
 þæt þu þe bet mæge.
 aþebian to noborūm.
 rihta rihte.
 on þone ecan eard.
 uſſa ſaula.

METRUM XXIV.⁷

Ic hæbbe riðru.
 rihte rihtan.
 mið þæm ic fleoƿan mæg.
 feor fram eorþan.
 ofer heane hrof.
 heofoneſ þiſſe.
 ac þær ic nu moſte
 moð geſeðran.
 þinne ſeið-locan.
 ſeðrum minum.
 oðþæt þu mealt.
 þiſne miððan gearð.
 ælc eorðlic riht.
 eallunga forþon.
 Meahteſ ofer noborūm.
 geſeclice.
 ſeðrum lacan.¹
 feor up ofer.
 polcnu pinban.
 plitan riðþan ufan.
 ofer ealle.
 Meahteſ eac ſapan.
 ofer þæm fýre.
 þe ſela geara for.
 lange betſeoƿ.
 lýfte 7 roberne.
 rihta him æt rihtmide.
 ſæber geſioðe
 Ðu meahteſ þe riðþan.
 mið þæne rihtan.

With spells of olden leaven
 Inform thy mind that thou
 mayst get
 To read the way to heaven;
 The right way to that happy
 shore [more.
 Our soul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more swiftly can fly
 Far over this earth to the roof
 of the sky,
 And now must I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayst with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the sky, as the
 Father hath mixt.

Thence with the sun to the
 stars thou shalt fly,
 Thereafter full quickly to float
 through the sky,

•

⁷ Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpsox.
 oppum tunglum.
 Meahcete þe full pecen.
 on þæm nobere upan.
 iðþan peopþan.
 and þonne samtengeþ.
 æt þæm æl-cealban.
 anum fceoppan.
 fe fmejt iþ.
 eallpa tungla.
 þone Saturnur.
 runb-buenbe hatað.
 unben heoronum.
 he iþ fe cealba.
 eall iþg tungal.
 fmejt panþnað.
 ofen eallum upan.
 oppum fceopnum.
 Siðþan þu þone.
 þone upahafæc.
 forð ofen-fanenne.
 þu meahc fceoppan.
 þonne biþc þu iðþan.
 fona ofen uppan.
 nobere fne fpietum.
 gif þu niht fæneft.
 þu¹ þone hehrtan heoron.
 behunban lætct.
 Ðonne meahc þu iðþa.
 roþer leohtet.
 habban þinne bæc.
 þonan an cýning.
 nume nietað.
 ofen nobenum up.
 and unben fpa fame.
 eallpa gefceapra
 peopulbe falbeð.
 Ðæt iþ fþ cýning.
 þæt iþ fe þe falbeð.
 gionb þepi-þoba.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies!

If thou goest rightly, e'en
 these shalt thou leave:
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth. *

He is the One Judge un-
 swervingly right, *
 Unchanging in power, and un-
 sullied in light;

¹ Cott. þe.

ealra oþra.
 eorþan cýninga
 ge nuþ hýr byrðle.
 ýmbe bætes hæfð.
 ýmbhýrft ealne.
 eorþan 7 heofonef.
 Ðe hýr gepalb-leþer.
 þel gemetgud
 ge ftopeð á
 þurh þa fctonzan meahf.
 þæm hræþþæne.
 heofonef anb eorþan.
 ge an bema 1f.
 gefcæðþig.
 unanþenbenblic.
 þlitig 7 mæne.
 Líf þu fýrft on.
 þege rihtum.
 up to þæm earþe.
 þæt 1f æþele fctop.
 þeah þu hu nu geta.
 forþiten hæbbe.
 gif þu æfre.
 eft þær an cýmeft.
 þonne þilt þu fctzan.
 anb fona cpeþan.
 þif 1f eallunga.
 min agen cyð.
 earþ anb eþel.
 ic þæf ær huonan.
 cumen 7 acenneb.
 þurh þifref cþæftzan meahf.
 nýlle ic æfre huonan.
 ut þitan.
 ac ic fýmle þep.
 foftc pille.
 miþ fæþer þillan.
 fæfte ftonþan.
 Líf þe þonne æfre.
 eft gefeorþeð.
 þæt þu þilt oððe moft.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye :

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peopolbe þiortpo.
 eft fanbian.
 þu meahc eaðe ȝerion.
 unrihtwige.
 eoþþan cýningar.
 and þa oferumoban.
 oþre wcan.
 þe þiſ werige folc.
 wýrt tuciað.
 þæt he gýmle bioð.
 riðe earwe
 unmehtige.
 ælceſ þingef.
 emne þa ilcan.
 þe þiſ earwe folc.
 gume hwile nu
 riþioſt onbwebeð.

That they too are wretched
 and wofully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhile are trembling
 this woe-ridden folk.

METRUM XXV.*

Gehep nu an ſpell.
 be þæm oferumobum.
 unrihtwicum.
 eoþþan cýningum.
 þa hep nu manegum.
 and miſlicum.
 wæbum wite-beoſhtum.
 riðrum ſeinað.
 on heah-ſetlum.
 hrofe ȝetenge.
 golbe ȝeȝenebe.
 and gimecýnum.
 utan ýmbe ſtanbne.
 mið unriwe.
 wega ȝ eoþla.
 þa bioð ȝehýrte.
 mið hefe-ȝearpum.
 hilbe toſhtum.
 weoþum ȝ ſetelum.
 riðe ȝeſlenbe.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.
 Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos uidet sedere celso, &c.

and þeƿniað.
 þrymme mycle.
 ælc oppum.
 and hi ealle him.
 þonan mið þy¹ þrymme.
 þreatiað gehƿiber.
 ymb-ƿittenba.
 oppia þeoba.
 and ƿe hlaforð ne ƿcƿið.
 þe þam hepe ƿalbeð.
 ƿueonte ne ƿeombe.
 ƿeope ne æhtum.
 ac he ƿeƿið-mob.
 ƿæƿt on gehƿilcne.
 ƿeðe hunðe.
 ƿuhta zelicoƿt.
 Bið to upahæƿen.
 inne on mobe.
 ƿop þam anƿalðe.
 þe him anpa gehƿilc.
 hu ƿu-ƿina.
 to ƿultemað.
 Liƿ mon þonne ƿolbe.
 him anmaban of.
 þæƿ cyne-geƿeelan.
 clapa gehƿilcne.
 and him þonne oƿton.
 þapa þegnunga.
 and þæƿ anƿalðe.
 þe he heƿ hæƿbe.
 þonne meahc þu geƿion.
 þæt he bið ƿiðe zelic.
 ƿumum þapa ƿumena.
 þe him geopnoƿt nu.
 mið þegnungum.
 þrungað ymbe utan.
 ƿiƿ he ƿyƿra ne bið.
 ne ƿene ic hiƿ na betepan.
 Liƿ him þonne æƿre.
 unmenblinga.
 ƿear gebeƿebe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purbe optogen.
 þrýmmer 7 þæba.
 anb þegnunga.
 anb þær anpalber.
 þa ƿe ýmbe ƿƿrecað.
 ƿif him ænig þana.
 orþenbe ƿýrð.
 ic ƿat ꝥ him þinceð.
 þæt he þonne ƿe
 beƿnopen on canceƿn.
 oððe coðlice.
 ƿacentan ƿeƿneþ.
 Ic ƿeƿcean mæg.
 þæt of unƿemete.
 ælceƿ þinger.
 ƿiſte 7 þæba.
 ƿin-ƿebƿinceƿ.
 anb of ƿet-metann
 ƿiƿort ƿeaxað.
 þære ƿrænnerge.
 ƿob-þƿax micel.
 ƿio ƿrðe ƿebƿæfð.
 ƿeƿan unƿehýgð.
 monna ƿehƿelceƿ.
 þonan mært cýmeð.
 ýpla oƿermetra.
 unnetta ƿaca.
 Ðonne hi ƿebolgene¹ ƿeopþað.
 him ƿýrð on bƿeortum inne.
 beƿƿungen ƿeƿa on hƿeƿne.
 mið þæm ƿiþan ƿelme.
 hat-heortnerge.
 anb hƿeðe riðþan.
 unƿotnerge.
 eac ƿeƿeæpeð.
 heapbe ƿehæfteb.
 Ðim riðþan on ƿinð.
 ƿum tohopa.
 ƿrðe leogan.
 þær ƿeƿinner ƿræca.
 ƿilnað ꝥ ƿrre.

If then to him it should chance
 in an hour,
 All his bright robes from his
 back be offstripped,
 All that we speak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If these were shredded away,
 I am thinking,
 That it would seem to him
 surely as though
 He to a prison had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 less pleasure,
 Eating and drinking, and
 sweetmeats and clothes,
 Breed the mad waxing of lust
 by bad leisure,
 Wrecking the mind where
 such wickedness grows :

Thence cometh evil, and proud
 overbearing ;
 Quarrels and troubles arise
 from such sin,
 When in the breast hot-heart-
 ness is tearing
 With its fierce flashes the
 soul that's within.

¹ Cott. gebogene.

aneȝ anb oþpeȝ.
 him ꝥ eall ȝehæȝ.
 hiȝ neceleȝȝ.
 rihteȝ ne ȝcȝiȝeð.
 Ic ꝥe ȝæbe æȝ.
 on ȝiȝe ȝelfan bec.
 ꝥæt ȝumer ȝooðeȝ.
 ȝiðȝa ȝeȝceapȝa.
 anlepȝa ælc
 á ȝilnobe.
 ȝoȝ hiȝ æȝenum.
 ealb-ȝecȝynbe
 unȝihtȝiȝe.
 eoȝþan cȝȝunȝaȝ.
 ne maȝon æȝȝe ȝuȝhtȝon.
 aȝuht ȝooðeȝ.
 ȝoȝ ȝæm ȝȝle.
 ꝥe ic ꝥe æȝi ȝæbe.
 Niȝ ꝥ nan ȝunboȝ.
 ȝoȝþæm hi ȝillað hi.
 ȝæm unþeapum.
 ꝥe ic ꝥe æȝ nembæ.
 anna ȝehȝelcȝum.
 á unbepȝeoban.
 Sceal þonne nebe.
 neapȝe ȝebuzan.
 to þaȝa hlaȝoȝba.
 hæȝȝe bome.
 ꝥe he hune eallunȝa.
 æȝ unbepȝioðbe.
 ꝥæt iȝ ȝȝȝȝe ȝeȝ.
 ꝥæt he ȝinnan nȝle.
 ȝið þæm anȝalbe.
 ænȝe ȝcȝumbe.
 þeȝ he ȝolbe á.
 ȝinnan onȝinnan.
 anb þonne on þæm ȝeȝinne.
 ȝuȝhtȝunȝan ȝoȝið.
 þonne næȝbe he.
 nane ȝcȝylbe.
 þeah he oȝeȝȝunnen.
 eoȝþan ȝeolbe.

Afterward, sorrow imprisons
 and chains him ;
 Then does he hope, but his
 hope is a lie :
 Then again, wrath against some-
 body pains him,
 Till he has recklessly doom'd
 him to die.

In this same book before I was
 speaking,
 Everything living is wishing
 some good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they should.

That is no wonder, for slaves
 very willing
 Are they to sins,—as I told
 thee before,—
 And to those lords whose
 chains they are filling,
 Straitly and strictly must
 bend evermore :

This is yet worse, they will not
 be winning
 Standing-room even against
 such ill might ;
 Still, if they will, they struggle
 unsinning,
 Though they should seem
 overthrown in the fight.

METRUM XXVI.*

Ic þe mæg eaðe.
 ealþum 7 leaþum.
 ƿellum anbƿeccan.
 ƿƿnæce geþicne.¹
 eƿne þiſſe ilcan.
 þe ƿit ſymbiƿƿecað.
 Ðit geſælbe ƿio.
 on ƿume tibe.
 þæt Aulixeſ.
 unbep-hæfþe.
 þæm Larene.
 cyne-ƿicu tƿa.
 Ðe ƿæſ Ðnacia.
 þioða alþon.
 anb Retie.
 ƿiceſ hiſþe.
 ƿæſ hi ƿnea-þrihtneſ.
 folc-cuð nama.
 Agamemnon.
 ƿe ealler ƿeolþ.
 Lƿeca ƿiceſ.
 Luð ƿæſ þibe.
 þæt on þa tibe.
 Tƿioia geƿin.
 ƿeaſð unbep ƿolcnum.
 ƿon ƿigeſ-heaſð.
 Lƿeca þrihten.
 camp-ſteb ƿecan.
 Aulixeſ mib.
 an hunð ſcƿa.
 læbbe oƿen laƿu-ſcƿeam.
 ƿæt longe ƿæſ.
 tƿn ƿintep² full.
 Ða³ ƿio tib zelomp.
 þæt hi þ ƿice.
 geſæht hæfþon.
 bioþe gecepte.

METRE XXVI.

OF CIECE AND HER COMPANY.

From old and leaſing ſpells
 right eaſily
 Can I to thee tell out a tale
 like that
 Whereof we lately ſpake.—It
 chanced of yore
 That, on a time, Ulyſſes held
 two kingdoms
 Under his Cæſar: he was
 prince of Thrace,
 And ruled Neritia as its ſhep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatneſs
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to ſeek the battle.
 Ulyſſes with him led an hun-
 dred ſhips
 Over the ſea, and ſat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

* Boet lib. iv. metrum 3.—Vale Neritii duci, &c.

¹ Cott. geþice.

² Cott. ƿintē.

³ Cott. þe.

bnihten Lpeca.
 Tnoia buph.¹
 tilum geipum.
 þa þa² Aulixef.
 leafe hæfþe.
 Ðnacra cýning.³
 þæt he þonan morfe.
 he let him behinban.
 hýrnbe ciolar.
 nixon 7 hunb nixontig.
 nænige⁴ þonan.
 mepe-hengeta.
 ma þonne ænne.
 feþeþe on fifel fteam.
 famig-borþon.
 þnepeþne ceol.
 þæt bið þ mæfte.
 Lpecipepa fciþa.
 þa þearð cealb þeþeþ.
 fteape-fteopma zelac.
 fteuneþe fio þpune.
 ýð pið oppe.
 ut feop abnar.
 on penbel-fæ.
 pigenþpa fcola.
 up on þ íglanð.
 þær Apollinef.
 bohtop þunobe.
 bæz-pimef þopn.
 þær fe Apollinuf.
 æþelef cýnnef.
 Iober eafoþa.
 fe þær gio cýning.
 fe licetteþ.
 litlum 7 miclum.
 gumena gehpýlcum.
 þæt he Frob⁵ þæpe.
 heht 7 halgot.
 Ðpa fe hlafoþb þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. bupg.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. goob.

pæt ðýrge folc.
 on geþþolan læbbe.
 oðpæt him gelyfþe.
 leoba unrim.
 forþæm he pær mib rihte.
 riceg hupþe.
 hioþa cýne-cýnner.
 Luð iſ pibe.
 pæt on þa tide.
 þeoba æghwile hæfþon.
 heopa hlaforþ.
 for þone hehrtan Gob.
 and peorþobon.
 gpa gpa pulþner cýning.
 gif he to þæm rice pær.
 on rihte bopen.
 pær pær lober fæþen.
 Gob eac gpa he.
 Saturnur þone.
 runþ-buenþe.
 heton hæleþa bearn
 hæfþon þa mægþa.
 ælcne æfter oþrum.
 for ecne Gob.
 Sceolþe eac peſan.
 Apollner.
 sohton ðior-bopen.
 ðýrger folcer.
 gum-ſunra gýþen.
 cuðe galþa fea
 ðurþan ðnycræftar.
 hio geþþolan fylgþe.
 manna gwiþort.
 manegra þioþa.
 Lýningeſ sohton.
 gto Lince pær.
 haten for hepgum.
 Dio micþe.
 on þæm iſlonþe.
 þe Aulxer.
 cýning Ðracia.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole līan.
 Luf þær ſona.
 eallne þære mænige.
 þe hīe miþ punobe.
 æþelinger rið.
 Ðio miþ ungemete.
 līrum lufobe.
 luf-monna ſnea.
 and he eac ſpa ſame.
 ealle mægne.
 efne ſpa ſpīðe.
 hi on ſeþan lufobe.
 þæt he to hī eapibe.
 ænige nýrte.
 mober mýnlan.
 ofeþ mæxð giunze.
 ac he miþ þæm piþe.
 punobe riðþan.
 oðþæt lum ne meahte.
 monna ænig.
 þegna¹ ſinpa.
 þær miþ þeþan.
 ac hi for þæm ſinþum.
 eapibe lýtte.
 mýnton forlætan.
 leofne hlaforb.
 Ða ongunnon þeþan.
 þeþ-þeoba ſpell.
 ſæþon þ hio ſceolbe.
 and hīe ſeolace.
 beorþa forþþeþan.
 and miþ bulo-cpæftum.
 þpaþum þeorþpan.
 on pilþa lic.
 cýningeþ þegna.
 cýþpan riðþan.
 and miþ þacentan eac.
 þæþan mænigne.
 Ðume hi to pulþum þuþon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden;
 But lived with her for wife long
 afterward;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts: and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þegna.

ne meah-ton þonne þopþ þopþ-	By baleful craft the followers
bjung-an.	of the king.
ac hio þpax-mæ-lum.	Then did she tie them up, and
þio-ton ongunnon.	bind with chains.
ðume þæron eapopar.	Some were as wolves; and
á gný-metebon.	might not then bring forth
þonne hi ƿapex hƿæt.	A word of speech; but now
ƿioƿan ƿeolbon.	and then would howl.
Ða þe leon þæron.	Some were as boars; and
ongunnon læðlice.	grunted ever and aye,
ýppenȝa ƿýna.	When they should sigh a whit
þonne hi ƿeolbon.	for sorest grief.
clƿian ƿop eopƿƿac.	They that were lions, loathly
Lnihtar ƿupbon.	would begin
ealde ȝe ȝunge.	To roar with rage when they
ealle ƿopƿeƿeƿþa.	should call their comrades,
to ƿumum bioƿc.	The knights, both old and
ƿelcum he æƿioƿ	young, into some beast
on hiƿ liƿ-ðagum.	Were changed as each afore-
ȝelicoƿt ƿær.	time was most like
butan þam cýnȝe.	In his life's day: but only not
þe ƿio cƿen lufobe.	the king,
Nolbe þara opƿa.	Whom the queen loved: the
æniȝ onbitan.	others, none would bite
menniȝeƿ metex.	The meat of men, but loved
ac hi ma lufebon.	the haunt of beasts,
bioƿa ðrohtað.	As was ill fitting;
ƿƿa hit ȝebeȝe ne ƿær.	they to men, earth-dwellers
Næƿþon hi mæpe.	Had no more likeness left than
monnum ȝeliceƿ.	their own thought.
eopþ-buenðum.	Each still had his own mind,
þonne inȝeþonc.	though straitly bound
Ðæƿþe anpa ȝehƿýlc.	With sorrow for the toils that
hiƿ aȝen moð.	him beset.
þæt ƿær þeah ƿƿiðe.	For e'en the foolish men who
ƿopȝum ȝebunðen.	long believed
ƿop þæm eapƿopum.	
þe him onƿæton.	
Ðƿæt þa ðýregan men.	
þe þýȝum ðnýcƿæƿum.	
long ȝelýfþon.	

leaſum ſpellum.
 piſſon hſæþſie
 þæt ꝥ ȝeſit ne mæg.
 mob onpenban.
 monna æniȝ.
 mið ðriȝcſmæſtum.
 peah hio ȝebon meahte.
 þæt þa lichoman.
 lange þraȝe.
 onpenð purðon.
 Iſ ꝥ punbolic.
 mæȝen cſmæſt micel.
 moba ȝehpiles.
 oſer lichoman.
 lænne ȝ rænne.
 Spȳlcum ȝ ſpȳlcum.
 þu meahht ſpeotole onȝitan.
 þæt þær lichoman.
 hſtaȝ ȝ cſmæſtaȝ.
 of þæm mobe cumað.
 monna ȝehpȳlcum.
 ænleppa ælc.
 Ðu meahht eaðe onȝitan.
 þæt te ma bepeð.
 monna ȝehpȳlcum.¹
 mober unþeap.
 þonne metcſpȳmner.
 læner lichoman.
 Ne þearf leoba nan.
 þenan þæne ſpȳbe
 þæt ꝥ þeȝe ȝlæȝc.
 þæt mob.
 monna æniȝer.
 eallunȝa to him.
 æſpe mæȝ onpenban.
 ac þa unþeapȝ.
 ælceȝ mober.
 and ꝥ inȝeponc.
 ælceȝ monner.
 þone lichoman lit.
 þibeſ hit pile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſs that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſeo that
 every man
 Is by his wickedneſs of mind
 more harm'd
 Than by the weakneſs of his
 failing body.
 Nor need a man veen ever
 ſuch weird-chance,
 As that the wearisome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. ȝehpȳlcum.

METRUM XXVII.^b

Dpý ge æfre fcylen.
 unriht-foungum.
 eoper mob brepan.
 fpa fpa mene flobef.
 fpa hþeaf.
 if-culbe fæ.
 pecggað for rinbe.
 Dpý oðfite ge.
 fýnbe eoppe.
 þæt hio zepenb nafað.
 Dpý ge þæf ðeaper
 þe eop Drihten zerceop.
 zebidan ne mazon.
 bitnef zecýnþef.
 nu he eop ælce bæf.
 onet topeapb.
 Ne mazon ge zefiou.
 þæt he fýmle fpyneð.
 æfter æghþelcum.
 eorþan tubþe.
 biopum f fuzlum.
 ðeað eac fpa fame.
 æfter mon-cýnne.
 zeonb þýne miðban zeapb.
 egeflic hunta.
 abit on paðe.
 nýle he ænig fpeð.
 æfre forlætan.
 æp he zehebe.
 þæt he hþile æp.
 æfter fpyneþe.
 If þ eapmlic þing.
 þæt hif zebidan ne mazon.
 bufg-fittenþe.
 ungerælige men.
 hine æp pillað.
 forþan forciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears
 Its billows waked-up by
 the wind?
 Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,
 Nor save you from sor-
 rows assign'd?
 Why cannot ye now the due
 bitterness bide
 Of death, as the Lord hath
 decreed,
 That hurries to-you-ward
 each day?
 Now can ye not see him still
 tracking beside
 Each thing that is born of
 earth's breed,
 The birds and the beasts,
 as ye may?
 Death also for man in like
 manner tracks out
 Dread hunter! this middle-
 earth through, [more;
 And bites as he runs ever-
 He will not forsake, when he
 searches about, [too,
 His prey, till he catches it
 And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

gpa gpa fuzla cȳn.
 oððe pilbu ðior.
 þa pinnað betpuh.
 æghpȳlc polbe.
 oþer acpellan.
 Ac þæt iŷ unpuht.
 æghpelcum men.
 þæt he oþerne.
 inpit-þoncum.
 fioȝe on fæpðe.
 gpa gpa fuzl oððe ðior.
 Ac þæt pæpe puhtort.
 þæt te pinca gehpȳlc.
 oppum gulbe.
 eblean on puht.
 peopc be ȝeþeophȳtum.
 peopulb-buendum.
 þinga ȝehpȳlceŷ.
 þæt iŷ þ̅ he luŷȝe.
 ȝobna ȝehpȳlcne.
 gpa he ȝeopnort mæȝe.
 milbȝiȝe ȳplum.
 gpa þe [æp] gppæcon.
 Ðe fceal þone monnan.
 mote luŷian.
 anb hiȝ unþeapȝ.
 ealle hatian.
 anb ofȝniþan.
 gpa he gpiþort mæȝe.

METRUM XXVIII.*

Ðpa iŷ on eopþan nu.
 unlæpþna.
 þe ne punbȝiȝe.
 polcna fæpnelbeŷ.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

* Boet. lib. iv. metrum 5.—Si quis arcturi sidera nascit, &c

noðnes ƿiſto.
 ƿýne tunglo.
 hu hý selce ðæge.
 utan ýmbhƿeƿfeð.
 eallne mubban gearð.
 Ðra iſ mon-cýnnes.
 þæt ne ƿunðne ýmb.

hú hý rúme habbað.
 ƿiðe micle.
 ƿcýntƿau ýmbheƿeapƿt.
 rúme ƿcýpað lenz.
 utan ýmb eall ƿiſ.
 an þaƿa tungla.
 ƿopulb-men hatað.
 ƿænes þýla.
 þa habbað ƿcýntƿan.
 i cƿiðe anb ƿæpelo.¹
 ýmbhƿeapƿt læſſan.
 þonne oþru tungl.
 ƿopþæm hi þæpe eaxe.
 utan ýmbhƿeapƿfeð.
 þone noƿð-enbe.
 nean ýmbceƿƿeð.
 on þæpe ilcan.
 eaxe hƿeƿfeð.
 eall numa noðor.
 ƿecene ƿcýpeð.
 ruð-healb ƿiƿeð.
 ƿiƿt untioƿuz.
 Ðra iſ on ƿopulbe.²
 þæt ne ƿaƿze.
 bucon þa ane.
 þe hit ær ƿiſon.
 þæt mænig³ tungul.
 mapan ýmbhƿiƿt.
 harað on heoƿonum
 rúme hƿile eft.
 læſſe zelipað.
 þa þe lacað ýmb eaxe enbe.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

¹ Cott. ƿæpelo.² Cott. ƿeopulbe.³ Cott. þæt te mænig.

oððe micle mape.
 gerepað þa hiƿe mið ope.
 ýmbe ƿeaple þrægeð.
 þara iƿ gehaten.
 ſatuƿunƿ ƿum.
 ge hæfð ýmb þrutiz.
 ƿintepi-geƿimeƿ.
 ƿeopulb ýmbcýppreð.¹
 Bootes eac.
 beophte ƿcineð.
 oþer ƿteopna cýmeð.
 efne iƿa rame.
 on þone ilcan ƿcebe.
 eft ýmb þrutiz.
 geap-geƿimeƿ.
 þæpi hu ƿio þa ƿær.
 Ða iƿ ƿeopulb-monna
 þæt ne ƿapize.
 hu ƿume ƿteoppan.
 oð þa ƿæ ƿapað.
 unþer mepe-ƿtreamaƿ.
 þæƿ þe monnum þyncð.
 Ða eac ƿume ƿenað.
 þæt ƿio ƿunne bo.
 ac ƿe ƿena niƿ.
 ƿulhte þe ƿoþra.
 Ne bið hio on æfen.
 ne on æƿ-morgen.
 mepe-ƿtreama þa neap.
 þe on miðne bæz.
 And þeah monnum þyncð.
 þæt hio on mepe gange.
 unþer ƿæ ƿƿife.
 þonne hæ on ƿetl glibeð.
 Ða iƿ on ƿeopulbe.
 þæt ne ƿunþize.
 fuller monan.
 þonne he ƿæringa.
 ƿýnð unþer ƿolcnum.
 ƿluteƿ beƿeapað.

That many ſomeƿhiles on the
 heavens make a longer bend,
 And ſomeƿhiles leſs, and ſport
 about the axle of the end :

Or elſe much more they wander
 quickly round the midway
 ſpheres,
 Whereof is one, light Saturn,
 who revolves in thirty years,
 Boötes alſo, ſhining bright,
 another ſtar that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 ſeem
 A thing moſt ſtrange that
 many ſtars go under the ſea-
 ſtream,
 As likewiſe ſome may falſely
 ween that alſo doth the ſun,
 But neither is this likeneſs
 true, nor yet that other one.

The ſun is not at even-tide,
 nor morning's early light
 Nearer to the ſea-ſtream than
 in the mid-day bright,
 And yet it ſeems to men ſhe
 goes her wandering ſphere
 to lave,
 When to her ſetting down ſhe
 glides beneath the watery
 wave.

¹ Cott. ýmbcýppreð. Bootes.

beþeahc mið þioſtrum.
 Ða þegna ne mæge.
 eac paſan.
 ælceſ ƿioſum.
 hƿý hi ne ƿinen.
 ƿiſum þeþum.
 beſoþan þæpe ƿunnan.
 ƿa hi ƿymle ðoð.
 miðbel nihtum.
 ƿið þone monan ƿoþan.
 habbum heoþone.
 Ðæt nu hæleþa ſela.
 ƿelceſ and ƿelceſ.
 ƿiðe ƿunþiað.
 and ne ƿunþiað
 þæt te ƿuhta gehƿile.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betpeoh him.
 ƿiðe ƿunþiað.
 iſ þi ſellic þincg.
 þæt hi ne ƿunþiað.
 hu hit on ƿolcnum eft.
 þeaple þunþiað.
 þunþ-mælum eft.
 anſoþlaeteð.
 and eac ƿa ſame.
 ýð ƿið lanbe.
 ealneþ ƿinneð.
 ƿinð ƿið þæge
 Ða ƿunþiað þæſ.
 oððe oþpeſ eft.
 hƿý¹ þæt iſ mæge.
 þeoþþan of þæteþe.
 ƿlite toþit² ƿineð.
 ƿunna ƿeþle hæ.
 ƿona geceþneð.
 iſ meþe ænlic.
 on hiſ ægen geceýnð.

¹ Cott. hpl.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black?
 And who of men can marvel
 not at every planet's track?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar!

Who thinks of this? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away;
 But men think that no wonder,
 when they see it every day.

² Cott. toph.

peorpeð to pætre.
 Ne þincð þ̅ punboꝝ micel.
 monna ænægum.
 pæt he mæge gefeon.
 boƷona gehwīlce.
 ac pæt b̅grie folc.
 pær hit ſelbon Ʒerhð.
 Ʒriþoꝝ punbmað.¹
 peah hit wīra gehpæm.
 punboꝝ þince.
 on hīr mōb-Ʒepan.
 micle læſſe.
 Unber-Ʒcaþolſæſce.
 ealneƷ penað.
 pæt þ̅ ealþ Ʒerſceapt.
 æſne ne pæpe.
 pæt hī ſelbon Ʒerhð.
 ac Ʒriþoꝝ Ʒiet.
 peorulb-men penað.
 pæt hit pear come.
 nīpan Ʒerſælbe.
 Ʒif hīora nænægum.
 h̅wīlc ær ne oþeopbe.
 iſ þ̅ eapmlic þinc.
 Ac Ʒif hīora ænīƷ.
 æſne peorpeð.
 to þon fīppet-Ʒeoim.
 pæt he ſela onƷinð.
 leornian hīra.
 and him liſeſ pearb.
 oþ mōbe abut.
 pæt micle b̅griƷ.
 pæt hit oþerppuƷen mib.
 punobe ſange.
 þonne ic pæt Ʒeape.
 þ̅ hī ne punbmað.
 mænīƷeſ þīnƷeſ.
 þe monnum nu.
 pærþo Ʒ punber.
 pel h̅wæp þ̅winceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punbmað.

METRUM XXIX.¹

Líf þu nu pilnige.
 peopulb-Driktneſ.
 heane anpalb.
 hlutne mote.
 onſitan giorne.¹
 gemal-mæzene.
 heofoneſ tunſlu.
 hu bi him healbað betpuh.
 riſbe riſgale.
 ðybon ſſa lange.
 ſſa lu ſepenebe
 pulbneſ ealbon.
 æt ſſum-ſceafte.
 þæt ſio ſſpene mot.
 ſun ne ſerecan.
 ſnap cealbeſ peſ.
 mouna ſeinaſio.
 Ðæt þa mæſian tunſl.
 auþer oþneſ ſene.
 á ne ſehſuneð.
 ær þam þ̅ oþer.
 oſgeſteð.
 Ne huſa ſe ſceopra.
 geſtigan ſile.
 ſeſt-bæl polcna.
 þone ſiſe men.
 Uſſa nemnað.
 Calle ſcioppan.
 ſiſað æfteſ ſunnan.
 ſamob mið robeſe.
 unbep eoſþan ſſunb.
 he ana ſtent.
 niſ þ̅ nan ſunbop.
 he iſ ſunbſum ſæſt.²
 upenbe neah.
 eaſe þæſ ſobeſeſ.
 Ðonne iſ an ſceopra.
 oſeſ oþne beoſht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle buru.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away ;•
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky :

¹ Bost. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.² Cott. gionne.³ Cott. east.

cýmeð earċan up.
 ær þonne runne.
 þone¹ monna hearn.
 morġen-ŕtiorpa hatað.
 unðer heoronum.
 forþæm he hæleþum bæġ.
 bobað æfter buþum.
 þiengeð æfter.
 ŕpegelcorht runne.
 ŕamað eallum bæġ.
 iŕ ŕe forþýnel.
 ŕæġer and ŕiene.
 cýmeð earċan up.
 æppor² runnan.
 and eft æfter runnan.
 on ŕetl ġlibeð.
 þer unðer þeorulbe.
 þer-þioða ġur
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ŕtiorpa.
 ŕe bið þæne runnan ŕiŕtra.
 ŕiðþan ġi on ŕetl ġerptað.
 oþrmeð.
 þæt iŕ æþele tungol.
 oð þi he be earċan þeorpeð.
 elbum oþereð.
 ær þonne runne.
 * * *
 * * *
 * * * habbað.
 æþele tungol.
 emne ġeþæleð.
 bæġ ġ nihte.
 Ðrihtner meahtrum.
 runne ġ mona.
 ŕiðe ġeþþæne.
 ŕpa ġim æt ŕþýmðe.
 ŕæþer ġetiohhobe.
 Ne þearft þu no penan.

¹ Cott. þonne.² Cott. æp for.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

þæt þa plitegan tungl.
 þær þeopbomer.
 aþnoten þeopðe.
 æp bomer bæge.
 ðeð riðpan ýmbe.
 moncýnner fuma.
 ƿa him gemet ƿinceð.
 ƿorþon hi he healfe.
 heofoner ƿýrfer.
 on ane ne læt.
 ælmihtig Loð.
 ƿý lær hi oppa ƿorþýðen.
 æþela geſcearta.
 ac ƿe eca Loð.
 ealle¹ gemetgað.
 riða geſcearta.
 ƿorða geðƿeƿað.
 hƿilum þæt bƿiçe.
 bƿurc² þone ƿætan.
 hƿýlum hi gemengeð.
 metober cƿæfte.
 cile rið hæto.
 hƿilum ceƿneð eft.
 on up ƿobor.
 æl beophta læg.
 leoht lýfte.
 lýgeð him behinban.
 heƿig hƿurpan ðæl.
 þeah hit hƿilan æp.
 eorðe rið cealbe.
 on innanhips.
 heolb ƿ hýbbe.
 halger meahtrum.
 Be þær cýningeſ geboðe.
 cýmeð geapa gehƿæm.
 eorðe bƿungeð.
 æghƿýlc tubor.
 anb ƿe hata ƿumop.
 hælepa beapnum.
 geapa gehƿilce.
 geſeð ƿ bƿiçeð.

¹ Cott. ealla.

² Cott. bƿurcð.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be:

Then shall the Maker of man
 at his will
 Do with them all that is
 right, by-and-by;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake;
 But Ever Good, He still
 suffers it not;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Hóly One's
 might it had warm'd.

geonð riðne ƿrumb.
 ƿæb anb bleba.
 hæƿfert to honba.
 heƿ buenbum.
 ƿiƿa neceð.
 ƿen æfter ƿæm
 ƿƿylce haƿal 7 ƿnap.
 hƿuƿan leccað.
 on ƿintƿer tið.
 ƿeƿer unhiore.
 ƿor ƿæm eorðe onfehð.
 eallum ƿæbum.
 zebeð ƿ hi ƿroƿað.
 zeapra zehƿilce.
 on lencten tið.
 leaƿ up ƿƿrýttað.
 ac ƿe miðba metoð.
 monna beapnum.
 on eorþan fet.
 eall ƿ te ƿropeð.
 ƿæƿtmaƿ on ƿeorolbe.
 ƿel ƿonðbriengeð hit.
 ƿonne he ƿle
 heorona ƿalbenð.
 anb eorpað eft.
 eorð-buenðum.
 nimð ƿonne he ƿile.
 neƿgenbe Loð.
 anb ƿ hehte zoob.
 on heah ƿetle.
 ƿæcð ƿelf cýning.
 anb ƿioƿ riðe ƿercepta.
 ƿenað anb ƿroƿað.
 he ƿone anƿalbeð.
 ƿæm ƿepelcleppnum.
 ƿeorulb ƿercepta.
 Niƿ ƿ nan ƿunðor.
 he iƿ ƿeƿoða Loð.
 cýning anb Drihten.
 cƿuceƿra zehƿelceƿ.
 æƿelm 7 ƿruma.
 eallra ƿercepta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 •Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýphta 7 rceppenb.
 peopulbe þýrre.
 pýrbom anb æ.
 populb-buenþra.
 Calle¹ zerceapra.
 on hæpenbo.
 hio nane ne renbað.
 þæt eft cumað.
 Líf he þra zerceaðþrý.
 ne rtaþolabe.
 ealle zerceapra.²
 æghwýlc huopa.
 ppaðe tohtence.
 peorþan rceolben
 æghwýlc huopa.
 ealle to nauhte.
 peorþan rceolbon.
 ppaðe toþloþena.
 þeah þa ane luf.
 ealle zerceapra.
 heofoner 7 eorþan.
 hæbben gemæne.
 þæt hi þropien.
 pþlcum þrob-þuman.
 anb pægniað þ.
 huopa pæþer palbeð.
 ný þ nan punþor.
 forþæm puhta nan.
 æþne ne meahre.
 elleþ puman.
 gýr hi eall mægene.
 huopa oþb-þuman.
 ne þropoben.
 þeobne mæþnum.

METRUM XXX.^a

Omeruy pæy.
 eart mib Lpæcum.
 on þæm leobcýpe.

• • Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. calla.

² Cott. zerceþra.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern
 Greeks, was erst

leopa cƿærtgast.
 Finglier.
 fƿieonb 7 laneop.
 þæm mæran fceope.
 magirtia betrt.
 Ðæt ƿe Omeƿur.
 oft anb zelome.
 þære runnan plite.
 fƿiðs heƿebe.
 æpelo cƿærtar.
 oft anb zelome.
 leopum 7 ƿellum.
 leobum ƿeahte.
 ne mæg hio þeah gefcinan.
 þeah hio ƿe fcar 7 beofht.
 ahpærgen neah.
 ealle¹ gefceafta.
 ne fupfum þa gefceafta.
 þe hio gefcinan mæg.
 enbemeƿ ne mæg.
 ealle¹ geonblihtan.
 innan anb utan.
 Ac ƿe ælmihteƿa.
 ƿalbenb 7 ƿynhta.
 ƿeopulbe gefceafta.
 hƿ aƿen ƿeopc.
 eall geonbpliteð.
 enbemeƿ þuphryhð.
 ealle¹ gefceafta.
 Ðæt ƿ ƿio ƿoðe.
 fƿanne mið ƿihte be þæm.
 ƿe mæron fingan.
 fƿylc butan leaƿe.

METRUM XXXI.^f

Ðæt þu meahƿ onƿitan.
 ƿif hƿ þe ƿe man lƿrt.
 þæt te mƿlice.
 manega ƿuhta.
 geonb eoƿþan fapað.

^f Boet. lib. v. metrum 5.—*Quam varis terras animalia permeant figuris, &c.*

¹ Cott. ealla.

The best of bards in all that
 country side;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love!
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 fæpbu.
 ungelice.
 and mæg-plitar.
 manegna cýnna.¹
 cuð and uncuð.
 cneopað 7 rīcað.
 eall lichoma.
 eorpan getenge.
 nabbað hi sæt fýppum fultum.
 ne mazon hi mib fotum
 eorpan brucan. [zangan.
 fpa him eaden fæg.
 fume fotum tþam.
 folðan feðfað.
 fume fep-fete.
 fume fleogenbe.
 fūneð unbep folcnum.
 Bið feah fuhta gehwile.
 onhnigen to hþuran.
 hnupað of þune.
 on feopulð pliteð.
 fūnað to eorþan.
 fume neb-feapfe.
 fume neob-fpæce.
 man ana gæð.
 metober gerceapfa.
 mib hī andþlitan.
 up on gepūhte.
 Mib þý īr getacnob.
 þæt hīr tneopa fceal.
 and hīr mob-geþonc.
 ma up þonne nīþen.
 habban to heofonum.
 þý lær he hīr hīge penbe.
 nīþen fpa þep nýten.
 Nīr² þ gebafenlic.
 þæt fe mob-feþa.
 monna senugeþ.
 nīþen-healb feþe.
 and þæt neb uppeapb.

¹ Cott. cýnna.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

² Cott. Ir.

NOTES.

Note 1, p. viii.—“Ælfrēð Kuning wæs wealhstow ðære bec.” “King Alfred was translator of this book”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could,” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written under his direction, by Werfrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Eallejca.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþwita pyppe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealþ,” in composition with the substantive “wita,” makes “ealþwita,” and “ealþwiteum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlajopð," makes "ealðhlajopð," and "ealðhlajopðum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populð" compounded with the substantives "þeap" and "ræðð," respectively makes "populð þeapum" and "populð ræððum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealð-hlajopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cyn." The latter word "cyn" only is then subject to inflection, "ealð" and "hlajopð" remaining invariable. Accordingly we find "ealð-hlajopð-cýnæf" in the genitive singular; and a similar inflection will be found in many other words.

NOTE 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

NOTE 5, p. 2, l. 20—"Sende þa sigellice æpenðgeþryutu." "He therefore privately sent letters."—The verb *sende* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

NOTE 6, p. 4, l. 22.—"Se pyrbom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine, and *Sunne*, the sun, is feminine, while *pyf*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *pyrbom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *pyrbom*, who is perhaps in the same page described as the *forþer modop* of Boethius. In a few places *Philosophia* is rendered by *Lecceadpyrner*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *pyrbom* and *Lecceadpyrner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, *þa ongan he eft rýpnecan 7 cweðð*.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Wob*, the mind, is a substantive of the neuter gender.

NOTE 7, p. 7, l. 28.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

NOTE 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænna;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—*Herod. l. 87.*

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopbam ðe Ljurt eapbað on þæpe ðene eabmoðnefre.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 82.—*Cantabit vacuus coram latrone viator.*—*Juv. Sat. x. 22.*

Note 13, p. 52, l. 10.—King Alfred evidently mistook the epithet “*Liberum*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdara. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—*Cic. in Tusc. ii. 31.*

Note 14, p. 53, l. 80.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 80.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage, and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—*Lpæpt.* Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 82.—*Þeopa rppæc iſ tobaled on tpa 7 hunb reopontag.* Their language is divided into seventy-two.—This calculation of the number of languages occurs again in *a. xxxv. § 4.* It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lisle: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ýmbe rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenð puntpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Ðæt rint nu þær forpemaþan and þær rýan golvýmðer ban pelonðer." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se aþaða Romþapa hepetoga, re þær hatan Bputur, oþpe naman Lappur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær punder ýt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær punder þýr, and in the Bodleian rpa þær punder þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýrnung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Sýmpe rpete to healcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ ɣ þonne Iob. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius, until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. fil. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word god denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *gool*.

Note 28, p. 82, line 2.—*orþælpæ*; more prone.—The Bodleian MS. gives *orþælpæ*, and the Cottonian gives *orþælpæ*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orþælpæ*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 187.

Note 29, p. 86, l. 4.—*oþen* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anþryppode Boethius*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hmægige þynre cala*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Laculus pær hepetoga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thyle Thule*.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*þum rceop*;" "a certain poet."—This was Euripides, and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unwæpne*; unnoble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by *unwæp*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 120, l. 18.—*oþecuman* is evidently a contraction of *oþecuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bryt* is here used for *beperc*.

Note 43, p. 142, l. 17.—*þeapnð* is here used for *þeapn*.

Note 44, p. 146, l. 8.—*þio beophtner þæpe runnan ꝥuman ꝥie þær æp ner to metanne*, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ner* should be *þærcæpner*, or rather *þeorcæpner*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz. :

*bonne rûle he recgall,
þæt þæpe runnan ꝥie,
beophtner þeorcæp,
beopna gephrylcum,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word "*he*" is redundant here, and makes *trôhrige* have the force of a reflexive verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*lc pat*, &c.—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "*ꝥeolbe beon*."

Note 47, p. 162, l. 20.—*Despa. Dura*.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmember. Parmenides*.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "*On Nature*."

Note 49, p. 166, l. 18.—*þær myn Platoner lapa ruma*.—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtner*.—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ꝥe Platoner cþbe*.—The saying of Plato, to which reference is made, is in his "*Gorgias and Alcibiades*," b. i.

Note 52, p. 194, l. 4.—*Ulysses* is called by Boethius, *Neritus dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*penbel ꝥæ*; the Wundel Sea.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—Same hi ƿædon ƿ hio ƿceolbe ƿorƿceoppian to leon. 7 ðonne ƿeo ƿceolbe ƿƿæceau. þoune ƿynde hio. Some, they said, she—i.e. Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—Sƿa ƿƿa on ƿæner eaxe hƿæpƿaþ þa hƿeol. As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; byþh, which occurs a few words after, is for beþeð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS, after Ða cƿæð he, the following words are inserted, "eall bið goob ƿ te nƿt bið. þa cƿæð ic ƿ n ƿuð. þa cƿæð he." Sio, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277.

Ἡρακλῆς θ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 8.—In the Cott. MS. the following words are inserted after ƿƿæceon, before ƿit. "þa cƿæð ic hƿæt hæbbe ic ƿorƿiten hæf þe ƿit ær ƿƿæceon þa cƿð he" ƿit, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—Ʒeƿr andƷit is rendered "intelligence," in conformity with the Latin. By intelligentia, Boethius meant the highest degree of knowledge.

Note 63, p. 253, l. 15.—By the expression "prone cattle," which is the translation of ' hƿopa nƿteuu,' those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—Fop þƿ ƿe ƿceolbon, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—Drihten almihƿta Lob, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—Dyr Ælƿeð uƿ.—This introduction, which was prefixed to the Cottonian MS, was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 284.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente paregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 284, l. 25.—*Laub-pigenbe*—Literally, fighting under shields made of the linden, or lime-tree. *Laub* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *ærc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ræppenb.*—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—*History of the Anglo-Saxons*, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Eala min Drihten.*—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetua mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æp domes dæge*; before dome's day.—*Dome's* day signifies the day of judgment: being derived from *deman*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

GLOSSARY.

Æ.		
Æ, ever		Æceþ, a field
Æbelgan, to offend		Æðne, a vein
Æþeþan, to bear		Æþceart, a new creation
Æþeþecian, to find hidden		Æþen, the evening, even
Æþiddau, to pray		Æþen-ŕceoppa, the evening star
Æþitan, to bite, to devour		Æþen-tiðe, the evening
Æþlenð, blinded		Æþeþ, ever
Æþlenðau, to blind		Æþt, again
Æþpecan, to break, to spoil, to take by storm		Æþteþ, after
Æþreþian, to remove, to open		Æþteþ-genga, a successor
Æþyrean } to prepossess, to occupy		Æþteþpa, second
Æþyrþan }		Æþteþ-ŕþýman, to examine, to in- quire after
Æcelan, to cool		Æþþeapðneþ, absence
Æcennan, to bring forth, to beget,		Æg, an egg
Æcenneðneþ, birth		Æghþeþeþ, both
Æcþung, an asking, a question		Æghþiðeþ, on every side
Æþelan, to die		Æghþonon, every way, every where
Æþellan } to kill, to perish		Ægþeþ, either, both, each
Æþillan }		Æht, property, possessions
Æðimman, to make dum, to darken		Ælc, each
Æðl, a disease		Ælcþæftig, all skilful
Æðon, to take away, to banish		Æleng, long; To æleng, too long
Æþencan, to drown		Æhnge, weariness
Æþeogan }		Ælmeþ, alms
Æþeohan }		Ælmihtiga, the Almighty
Æþeohan }		Ælþæþ, good, sound, perfect
Æþuþan, to drive away, to drive		Ælþeode, a foreigner
Æþæþcan, to quench, to dispel		Ælþeodig, foreign
Æ, law		Æmetta } leisure, rest
Æta, a river, water		Æmta }
		Æne, once

Ændemeft, equally
 Æulep } each, single
 Æulep }
 Ænhc } only, excellent, singular
 Ænhc }
 Æpl } an apple
 Æppel }
 Æp } honour, wealth
 Æp }
 Æp, ere, evar, before
 Æpend, an errand
 Æpend-geppur, a letter, a message
 Æpert, first
 Æpleft, Tpleaft, inquiry, impiety
 Æp-morgen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-tide, timely
 Æpping, a fountain
 Æpel, noble
 Æbel undueft, nobleness
 Æbeling, a prince, a nobleman
 Æbelo, nobility, native country
 Ætgedere } together
 Æt-ronne }
 Ærne, Etna
 Ærcpan, to twit, to reproach
 Ærehm, a fountain
 Ærcpan, to make afraid
 Ærcped, afraid
 Ærcpanian, to fix
 Ærcpanian, to discover, to experience
 Ærcpan, to feel, to instruct
 Ærcpanian }
 Ærcpanian } to take away, to put
 Ærcpanian } away, to depart
 Ærcpanian }
 Ærcpanian, to become fresh
 Ærcpan, to deile
 Ærcpan, to remove to a distance
 Ærcpan, to own, to possess
 Ærcpan, to hinder
 Ærcpan }
 Ærcpan } one's own
 Ærcpan, to appropriate
 Ærcpan, to give back
 Ærcpan, to raise
 Ærcpan, aught, anything
 Ærcpan }
 Ærcpan } anywhere, anywise
 Ærcpan }
 Ærcpan

Ærcpan, everywhere
 Ærcpan, turned
 Ærcpan, see Ærcpan
 Ærcpan, to make excuse for
 Ærcpan, to lead away, to mislead
 Ærcpan, to let go, to lose, to relinquish
 Ærcpan, a chief
 Ærcpan, to lay aside, to retract, to
 continue
 Ærcpan } to permit
 Ærcpan }
 Ærcpan, to tell lies
 Ærcpan, a Redeemer
 Ærcpan, altogether
 Ærcpan, the Omnipotent
 Ærcpan, to set free
 Ærcpan, to desire
 Ærcpan, a service
 Ærcpan, to prove
 Ærcpan, to mete out, to measure
 Ærcpan, to hinder, to mislead, to
 distract, to corrupt
 Ærcpan, one
 Ærcpan, to dishonour, to degrade
 Ærcpan, waiting
 Ærcpan, to unbind
 Ærcpan, an anchor
 Ærcpan, envy, enmity, revenge
 Ærcpan, measure, proportion
 Ærcpan, to confess
 Ærcpan } sense or meaning, under-
 Ærcpan } standing, intelligence
 Ærcpan }
 Ærcpan, discerning
 Ærcpan, clearly
 Ærcpan, along
 Ærcpan, fool
 Ærcpan, respectable
 Ærcpan, to deny
 Ærcpan } an answer
 Ærcpan }
 Ærcpan } to answer
 Ærcpan }
 Ærcpan, present
 Ærcpan } a cause, matter
 Ærcpan }
 Ærcpan, form
 Ærcpan, the countenance
 Ærcpan, onefold, simple, singly
 existing
 Ærcpan, oneness, unity

- Auyonlaetan, to lose, to forsake, to
 relinquish
 Angel } a hook
 Angl }
 Augelic, like
 Augin, a beginning
 Angunnan, to begin
 Anhealban, to observe, to keep
 Anhebban, to lift up
 Anlic, alone, only
 Anlic, like
 Anlicner, form, likeness, resem-
 blance
 Anmoblice, unanimously
 Anner, oneness, unity
 Anrcuman, to shun
 Anreuban, to send
 Aurrettan, to impose
 Anrin, a view
 Anunga, at once
 Anpalb } power, dominion
 Anpalb }
 Anpalban, to rule
 Anpalbeg, powerful
 Anpalba, a governor
 Anpallce, obstinately
 Anpuman, to dwell alone
 Anæba } a patriot
 Anoba }
 *Anæban } to search out, to discover.
 Anæban } to conjecture
 Anæman, to hear, to sustain
 Anæccan, to declare, to explain
 Anætan, to delight
 Anæpan, to depart
 Anæan, to honour
 Anæarner, impiety
 Anææc, honourably
 Anæpnd, venerable, deserving of
 honour
 Anæpna, a venerable person
 Anæpndner, honour, dignity
 Anæpan, to sow
 *Anæcan, to ask
 Anæcan, to separate, to be safe
 Anæoptian, to shorten, to become
 shorter
 Anæuran, to repel
 *Anæun, an asking, an inquiry
 Anæypan } to sharpen, to adorn
 Anæypan }
 Anægan, to sing
 Anæupan, to slip away
 Anæagan, to inquire
 Anæpungan, to break, or spring out
 Anæyhan, to wash
 Anæypuan, to seek, to explore
 Anæyician, to exterminate
 Anægan, to ascend
 Anæpæcan } to stretch out
 Anæpæcan }
 Anæyman, to stir, to move, to agitate
 Anæa, an ass
 Anæotole, clearly
 Anændan, to enervate, to perish
 Anænduan, to separate
 Anælan, to reckon, to count
 Anæman, to make tame
 Anæon, to attract, to draw, to allure
 Anæ, an oath
 Anænan, to extend
 Anæortuan } to become dark, to
 Anæortuan } obscure
 Anæortan, to warn, to weary
 Anæ, therefore
 Anæhte, intent upon, attracted to
 Anæon-of, to draw out
 Anændlob, rolled
 Anæht, aught
 Anæep, either
 Anæccan, to awaken, to excite
 Anægan, to move away, to turn
 aside, to agitate
 Anændan, to turn aside
 Anæoppan, to cast away, to degrade
 Anæp, anywhere
 Anændan, to strip off
 Anænan, to contend
 Anæpæb, execrable
 Anæutan, to write out
 Anæpcan, to do
 Anæpæhan, to root out
 Anæ, ashes

B.

- Ba, both
 Bac } a back
 Bæc }
 Bætan, to bridle
 Balc, a heap
 Balc, wicked
 Bam, dative of Ba, to both

Ban, a bone
 Bap, bare
 Be, by
 Beadu-þinc, a soldier
 Beag, a crown
 Bealcetan, to erect
 Beam, a beam, a tree
 Beapn, a child
 Beapuleft, childless
 Beatan, to beat
 Bebeodan } to command, to bid, to
 Beodan } offer
 Bioðon }
 Beboð, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Lebene, Latin
 Becnan, to denote
 Becneopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Bebeðlan, to divide, to deprive, to be
 destitute
 Beþeþcan, to commit
 Beþon, to catch hold of, to include
 Beþopan, before
 Beþan, to follow
 Beþitan, to beget, to get, to obtain
 Beþong, a course
 Behealban, to behold, to observe, to
 keep
 Beheapan, to cut off
 Beheþu, necessary
 Behelian, to cover, to conceal
 Behinban, behind
 Behoþan, to behave, to render fit or
 necessary
 Behreþþan, to turn, to prepare
 Beluþan, to surround
 Belumpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benugan, to enjoy
 Benýþan, beneath
 Beo, a bee
 Beon, to be
 Beoþg } a hill, a barrow
 Beoþh }
 Beoþn, a man

Beoþht, bright
 Beoþhtner, brightness
 Beppenau, to wink
 Beþan, to bear; p. p. geþoþen
 Beþaðan, to rid from
 Beþeapian } to bereave, to deprive,
 Beþýþan } to strip
 Beþeþlian, to look upon
 Beþeon, to look about, to look upon
 Beþþan, to impose, to put upon
 Beþmitan, to pollute, to defile
 Beþoþg, dear, beloved
 Beþeþþman, to agitate
 Beþþican, to deceive, to betray
 Beþþumman, to swim about
 Bet, better
 Betan, to improve
 Beteþra, best
 Betung, a cable
 Betþung, amendment
 Betþt, best
 Betþeox }
 Betþuh } betwixt, between, among
 Betþux }
 Beþeapþan, to need, to want
 Beþapian, to guard, to defend
 Beþeþan, to cover
 Beþæg-utan, surrounded
 Beþealþian, to wallow
 Beþitan, to keep, to observe
 Beþþugan, to cover, to conceal
 Beþþþan, to cast
 Biðban, to pray, to compel
 Biþan, to shake, to trample
 Biþan } to bend
 Biþgan }
 Bil, a bill, a sword
 Bil-þude, blood-red sword
 Bileþt, gentle, merciful
 Bileþtner, simplicity
 Binban, to bind
 Binnan, within
 Bio-þpeað, bee-bread, honeycomb
 Bioþto }
 Biþhtner } brightness
 Biþhtu }
 Byreþ } an occupation
 Byrg }
 Byren } an example
 Byrn }

Byrgan, to employ, to be employed,
 to be busy
 Byrgung, an occupation
 Byrmepuan, to scoff at, to reproach,
 to revile
 Byrnian, to set an example
 Byrpell, a fable
 Byrpic, a deceit, a snare
 Bitep, bitter
 Bitepner, bitterness
 Bypyt, provisions, food
 Blac, black, pale
 Blæb } fruit
 Bleb }
 Blate, widely, everywhere
 Blapan, to blow, to blossom
 Blenbian, to blind
 Bleop, colour
 Bhcan, to glitter
 Blnb, blind
 Bhoh, hue, beauty
 Bhy, bliss, pleasure
 Blhe, blithe, merry, joyful
 Bhröner, joy, enjoyment
 Blob, blood
 Bloyma, a blossom, a flower
 Boc-cpæyt, book-learning
 Boba, a messenger
 Bobian, to announce, to proclaim
 Boga } a bough, a branch
 Boh }
 Boph, a bank
 Bopen, born; p. p. of bepan
 Bot, repentance
 Bpab } broad, extended
 Bpæb }
 Bpæban, to spread; p. p. bpægðan
 Bpæbing, spreading
 Bpæccan, to break
 Bpæb, a board
 Bpægo, a ruler
 Bpæoyt }
 Bpæoyt-cora } the breast
 Bpabel } a bridle
 Bpubl }
 Bpungan, to bring
 Bpoc } a brook, affliction, misery
 Bpoca }
 Bpocian, to afflict
 Bpoga, a prodigy

Bpormenbe, perishable
 Bpobep } a brother
 Bpobop }
 Bpucan, to use, to enjoy
 Bpun, brown
 Bpýð, a bride
 Bpýpð, he governs
 Buenb, an inhabitant
 Buran, above
 Bugian, to inhabit
 Bupg-pittenb }
 Bupg-papu } a citizen
 Buph-papu }
 Buph }
 Bupug } a city
 Býrug }
 Bupna, a stream
 Butan, without, external
 Butan } but, unless, except
 Buton }
 Butu, both
 Butpuht, between
 Býcgan, to buy
 Býpnan, to burn

L.

Laf, active
 Layetun, an enclosure
 Læyten } a city
 Leayten }
 Lahan, to be cold
 Lamp-ŕteb, a camp, a field of
 battle
 Lapitula, a chapter
 Lap, care
 Lapcepn, a prison
 Lealb, cold
 Lehhettung, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopran, to cut
 Leopl, a husbandman, a man
 Leol }
 Liol } a ship
 Leorjan, to choose; perf. gecupe,
 chose
 Lepa }
 Lepe-man } a merchant, a chapman
 Lëpan, to catch, to subdue

Lep } a space of time, a turn,
 Leppe } at ymanian ceppe, in
 Lyp } the first instance
 Leppan, to return, to depart
 Lih } a child
 Lihb }
 Lið, a perm, a shoot
 Lih-leap, without a shoot
 Llam, a fetter
 Liað, cloth, pl. Llahay, clothes
 Lien, pure, clean
 Liælic, pure, virtuous
 Liemmer, virtue, chastity
 Lieopian }
 Liþpian } to call, to say, to speak
 Lihp, a chin
 Lihpur, to cleave, to adhere
 Liub, a rock
 Liurcep, a cell
 Liurht, a youth, a child, an at-
 tendant
 Liurht-hæd, childhood
 Lioban, to dedicate
 Liol, a hill, a knoll
 Lol, coal
 Londel, a candle
 Lonful, a consul
 Lopa, a grain
 Lophep, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loðlice, truly, surely
 Lpæyt, craft, art, virtue
 Lpæyctga } the Creator, a workman,
 Lpæyctga } an artificer
 Lpæyctga }
 Lpæyctga, crafty, skillful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpýpan } to creep
 Lpurt, Christ
 Lpurtendom, Christendom, Chris-
 tianity
 Lulpian, to cringe
 Luma, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunman, to inquire, to search
 Luð, known
 Luþian, to know

Lyanian, to languish, to waste
 Lpæþan }
 Lpæþan } to say, to speak
 Lpibān }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpū }
 Lpūc } living, alive
 Lpūca }
 Lpūðung, a report, a speech
 Lpūbe, a saying, a speech, a doctrine
 Lyle, cold
 Lymme, coming
 Lyn, kin, hundred, kind
 Lya, proper
 Lyna, a cleft, a chunk
 Lyne }
 Lynehc } royal, kingly
 Lynercol, the king's dwelling-place,
 the metropolis
 Lymme, a king
 Lynpen, a kind, a generation, a
 family course
 Lypepa, a kind of fish
 Lyppan, to fetter, to bind
 Lypc, excellence, splendour
 Lypð } knowledge, a region, a coun-
 try
 Lypbe } try
 Lypban, to show, to make known, to
 relate

D.

Dæð, a deed, an action
 Dæg }
 Dæg } a day
 Dægla }
 Dagle } secret, unknown, abstruse
 Dæg-pum }
 Dæg-pum } a number of days
 Dogop-pum }
 Dæl, a part
 Dapu, an injury, a hurt
 Deað, dead
 Deaðhc }
 Deaðhc } deadly, mortal
 Deað, death
 Deap, dare
 Delþan, to dig
 Delþene, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deorel, the devil
 Deop } deep
 Diop }
 Deoplicop, deeper, more deeply
 Dioplice, deeply
 Deop } a wild beast
 Diop }
 Deop } dear, precious
 Dyne }
 Deophilin } a darling, a favourite,
 Diophilin } one beloved
 Deop-cyn, wild beast kind
 Deoppeopuð }
 Deoppupuð } precious, dear
 Deoppypuð }
 Deoppupuðner, a treasure
 Deputan, to injure
 Diegelner, a recess, a secret place
 Diegellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Dioppe, dearly
 Dohter, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domep-bæg, doomsday
 Don, to do, to make
 Dopyten, durst
 Dneam-cpæzt, the art of music
 Dneamepe, a musician
 Dnecan }
 Dnecccan } to afflict, to torment
 Dnefan, to vex, to trouble
 Dñenc }
 Dpýnc } drink
 Dneogan, to suffer
 Dneopuð, dreary
 Dneorend, perishable
 Dpu }
 Dpuð } dry
 Dpyð }
 Dpuðan, to drive, to pursue, to exercise
 Dpuðan } to dry, to become dry
 Dpyðan }
 Dpuhten, the Lord

Dpuht-guma, a chieftain
 Dpuñcan, to drink
 Dpohcað, conversation, society
 Dpýcpæzt, magical art
 Dpýcpæztig, skilful in sorcery
 Dpyggum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpehan } to wander, to deceive, to
 Dpohan } mislead
 Dpolema, a chaos
 Dydeputan, to delude
 Dynt, a blow, a crash
 Dyri }
 Dyris } foolish
 Dyrs }
 Dyman, to be foolish
 Dyrig, folly, error
 Dyriga, a foolish person

E.

Eu, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaben, granted, ordained
 Eabig, happy, blessed, perfect
 Eabiglic, perfect
 Eabigner, happiness
 Eabmoblice, humbly, conformably
 Eapop }
 Erop } a wild boar
 Eapopa, a son
 Eage, an eye
 Eala, alas!
 Ealanb }
 Ealonb } an island
 Ealb }
 Eolb } old
 Ealb-ræber, a grandfather
 Ealþop-man, an alderman, a nobleman
 Ealb-puht, an old right
 Eall, all

Callor, totally, altogether	Cbmr, a reproach
Callunga, altogether, entirely, at all	Cren-beopht, equally bright
Calnepeg } always	Crne, even
Calneg } always	Cynlic, equal
Calo, ale	Cyt, again
Cap, an ear	Cyt-cuman, to come again, to return
Capb, native soil	Cge, fear
Capb-fæst, settled, permanent	Cge-full, terrible
Capbian, to dwell, to inhabit	Cgefa, terror
Caperoð } difficult	Cgeþlic, horrible, terrific
Caproð } difficult	Cgþian, to ail, to grieve
Caproðlic } difficult	Cgþop-ſtream, the sea
Caproðner, a difficulty	Chtan, to pursue
Caproþu, difficulties	Elb, an age, time
Capr, weak, timid	Elbar, men. See ſlb
Cap-geblunb, the sea	Elþuan, parents, ancestors
Capm, an arm	Elþung, delay
Capm, wretched, poor	Ellen, courage, fortitude
Capmung } the miserable, the	Ellenbe, a foreign land
Cpmung } wretched	Ellef, else
Capmlic, miserable	Elþend, an elephant
Capmhce, wretchedly, meanly	Elþeobig, foreign
Capmð } poverty, calamity	Embe-gþþan, to encompass
Capmð } poverty, calamity	Emlice, equally, evenly
Capmð } poverty, calamity	Emn } even, smooth, equally
Capmian, to labour, to earn	Emne }
Capnung, a means, a deserving, an earning	Emman, to make equal
Cart, the east	Emta, leisure
Cartep, Easter	Ende, an end
Cart-pearb, eastward	Endebýþb } order, regularity
Cabe } easily	Endebýþbner }
Cabelice } easily	Endebýþþan, to set in order
Caðmeban, to adore, to be moved with adoration	Endebýþþlice, orderly
Caðmed, humble	Endeleaþ, endless, infinite
Caðmet } humility	Endemer }
Caðmodner } humility	Endemerþ }
Cap, oh!	Endian, to end
Cax, an axis	Engel, an angel
Ebban, to ebb, to recede	Engþrc, English
Ebbe, the ebb, the receding of water	Eofel, evil
Ece, eternal	Eopl, an earl, a chief
Ecx, an edge	Eopð } the earth
Ecner } eternity	Eopþe }
Ecnyr } eternity	Eopðlic, earthly
Eblean, a reward	Eopþan-ſceat, the earth
Ebmman, to renew	Eopð-pape, an inhabitant of the earth
Eorþceap, a new creation	Eopian, to show
	Eopp, your. See þu

Eplan, to plough, to till
 Eyrne, a man
 Eyt, a decree
 Ecan, to eat
 Eð }
 Eðne } more easily
 Ebe, easy
 Ebel, a country, soil, a native place
 Ebeluce, easily
 Ebel-rcol, the metropolis
 Ebner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæder, a father
 Fægen }
 Fægn } glad, happy
 Fægenian }
 Fægnian } to rejoice, to wish for
 Fæger, fair
 Fægerney, fairness, beauty
 Færbu, colour
 Færelb, a way, a course, a going
 Fæpinga, suddenly
 Fæplice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færtlic, firm, constant
 Færtlice, firmly
 Færtner, firmness
 Færtmah, to fasten
 Fært-mæb, inflexible
 Fært-mæblic, constant
 Fært-mæbner, a fixed state of mind,
 resolution
 Fægan, to vary
 Fæmug, foamy
 Fana, a temple
 Fanbrigan, to try, to explore, to find
 out
 Fapan }
 Fepan } to go, to depart
 Fat, a vessel
 Fea }
 Feapa } few
 Fealban, to fui!, to fold up

Feallan, to fall
 Fealpan, to ripen
 Feapn, fern
 Feapp, a bull
 Feban, to feed
 Feper, a fever
 Fela }
 Feola } many
 Felb, a field
 Fels, a felly
 Feltun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gitrepe, a covetous man
 Feond }
 Fienb } a fiend, an enemy
 Feop }
 Feoppan } far
 Fiep }
 Feope }
 Feoph } life
 Fiof }
 Feoprian, to prolong, to go far
 Feopð, the fourth
 Feopep, four
 Feopep-healf, the four sides
 Feop-mon }
 Fypp-mon } a soldier
 Fephð }
 Fepð } the mind
 Fepð-loca, the breast
 Fet, fat, fed
 Feted, a belt
 Febe, walking, the act of going on
 foot
 Feber }
 Fieper } a feather, a wing
 Fian }
 Fiofan } to hate
 Fiepen-ful, wicked, full of crimes
 Fiep-fete, four feet
 Fipel-rcream, the Fifel stream
 Fyfta, the fifth
 Findan, to find
 Fingep, the finger
 Fionug, hatred
 Fiopep-fet, four-footed
 Fipaf, men
 Fipen-luft }
 Fypen-luft } luxury, debauchery

Fyrt, a space of time
 Fyppet-georn, being inquisitive
 Fyrc, a fish
 Fyrcian, to fish
 Fyrca, physical, physics
 Firt, a song
 Flærc, flesh
 Flærlic, fleshly
 Fleugan }
 Fleon } to fly, to flee, to fly from
 Fluon }
 Fleopan, to flow
 Flombe, flerting
 Flutan, to contend
 Flob, a flood
 Flop, a floor
 Focber, fodder
 Folk, a people
 Folc-cuð, known to nations, celebrated
 Folc-geirð, a nobleman
 Folc-geyn, battle-fray
 Folerc, the vulgar, a man
 Fulban-ryceat, the earth
 Folh-buend, an inhabitant of the earth
 Folba, the ground, the earth
 Folgað, service
 Folgepe, a follower, an attendant
 Folgan }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopbæpan, to forbear, to allow, to pass over
 Fopbæpnan, to burn, to burn up
 Fopbeoban }
 Fopbuoban } to forbid, to restrain
 Fopbeyrctan, to burst
 Fopbneban, to prostrate, to overthrow
 Fopbugan, to avoid
 Fopceapan, to bite off
 Fopcuð, wicked
 Fopcuðpa, inferior
 Fopceþpan, to censure
 Fopceþþian, to avoid
 Fopbon, to destroy
 Fopbruan, to drive out
 Fopbrugan, to dry up

Fopbþilman, to confound
 Fopealbian, to wax old
 Fope-mæpe, eminent, illustrious
 Fope-mæplic, eminent
 Fope-mæpner, renowned
 Fopeyceþpan, to foreshow, to foresee
 Fopeyceþþung, foreshowing, providence, foreknowledge
 Fopereupener, dishonour
 Foperyppæc, a defence
 Foperyppeca, an advocate
 Foperyppetan, forespoken
 Fope-tacn, a foretoken
 Fope-bencean } to despair, to dis-
 Fope-bencan } trust
 Fope-hungian, to plead for, to defend
 Fope-honc, forethought, providence
 Fopetiohhung, predestination
 Fope-ritan, to foreknow
 Fopgyran, to forgive, to give
 Fopgytan, to forget
 Fopgyðlan, to recompense
 Fophealban, not to keep, to lose, to withhold
 Fophelan, to conceal
 Fophepegian, to lay waste, to destroy
 Fophogian, to neglect
 Fophtian } to frighten, to be
 Fophtagan } afraid
 Fopþpýman, to pervert, to change for the worse
 Foplēban, to conduct, to mislead
 Foplētan } to permit, to relinquish,
 Fopletan } to lose, to leave
 Fopleoran, to lose
 Fopligan, to commit fornication
 Foplopen, lost
 Foplurþlice, gladly, willingly
 Fopm }
 Fopma } first
 Fopneah, almost
 Fopon, before
 Foprynel, forerunner
 Fopryceþpan, to transform
 Fopryceotan, to anticipate
 Fopryean, to wither
 Fopryeon, to overlook, to despise

Foprlaynan, to be slow, to be unwilling	Fneo
Foprlcan, to slay	Fneoh
Foprtanðan, to withstand, to under-stand, to avail	Fpug } free
Foprtchan, to steal	Fpug }
Foprpelgan, to swallow up	Fpuc }
Foprtgian, to pass over in silence	Fpy }
Foprt, forth	Fneobom }
Fopbam } for that reason, be-	Fpuobom } freedom
Fopbambe } cause	Fpýbom }
Foprtþungan, to bring forth, to produce, to accomplish	Fneolice, freely
Foprt-roplsteney, free permission, license	Fneolian, to set free; p. p. geppýlreb
Foprt-geytan, to depart, to dis	Fneonb }
Foprtþa, further, worse	Fpuenb } a friend
Foprtþaccan, to oppress, to tread under	Fpyub }
Foprtþ, therefore	Fneonb-þæbenn }
Foprtþuan, to be presumptuous, to be over-confident	Fneonbyrpe }
Foprtþung, presumption	Fpud, peace
Foprtþuan, to refuse	Fpud, to protect
Foprtþuan } to be undone, to	Fpud-rcop, an asylum, a refuge
Foprtþuan } perish	Fporep, consolation, comfort
Foprtþuðulic, excellent	Fporm-þeapb, away from, a departing
Foprtþb, destruction, damage	Fpuma, the beginning, the origin
Foprtþuan, to forewarn	Fpum-rcceayt, the origin, the first cause
Foprtþ-þæþer, a foster-father	Fpum-rcol, an original station, a proper residence
Foprtþ-moþer, a foster-mother	Fpýmð, the beginning
Fot, a foot	Fugel, a fowl, a bird
Fox, a fox	Ful, foul, impure
Fpam, from	Fulþmæb, perfect
Fpam-geytan, to depart	Fulþmæbner, perfection
Fpca, a lord	Fulþmæman }
Fpca-þphten, a supreme lord	Fulþmæman }
Fpccen	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eobe
Fpccenbhc }	Ful, full
Fpccenhc }	Fullice, fully
Fpccen }	Fullicht, baptism
Fpccennæ, danger, peril	Fulþ-þpccan, to complete
Fpccman, to comfort	Fulneah, nearly, full nigh
Fpccuan } to ask, to inquire, to	Fulþiht, full right
Fpccuan } know by asking	Fulþpccan, to confide
Fpccmb, foreign, outer	Fulþum, help
Fpccme, profit, advantage	Fulþumian, to help, to support
Fpccmæb, a stranger	Funbian, to strive, to try, to tend to
Fpccmman, to effect, to do, to penetrate	Fup, a furrow
	Fupþon }
	Fupþum }
	Fyllan, to fill
	Fýlrc, help

Fyr, fire
 Fyren, fiery
 Fyrmert, at all, at most
 Fypp, far
 Fypp, farze
 Fyppuan, to support, to promote

L.

Læbuan } to gather, to join, to
 Læbuan } resort
 Læbuan, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Læfol, tribute
 Lalan, to sing
 Læbop, an incantation
 Læner, lust
 Læmen, sport, pleasure
 Læn }
 Langan } to go
 Læpæc, the ocean
 Lært, the soul, the spirit
 Lærtlic, ghostly, spiritual
 Lærtlice, spiritually
 Læcyan, to ask, to find out by
 asking
 Læbop, together
 Læmban }
 Læmban } to abide, to wait for
 Læmban }
 Læmbpynban, to answer
 Læp, the year
 Læp-mælum, yearly
 Læpa }
 Læpe } formerly, certainly
 Læppoc, difficult
 Læpo, prepared, ready
 Læpo-pita, intellect, understanding
 Læpman, to prepare
 Læpcung, asking, inquiry
 Læat-peap, a gatekeeper
 Læbæpan, to behave
 Læbeacuan, to point out, to nod
 Læbeb, a prayer
 Læbeb-man, a beadsman, a man em-
 ployed in prayer
 Læbelgan, to be angry
 Læbeþtan, to enlighten
 Læbetan, to improve, to make
 amends

Læbucgan }
 Læbycgan } to buy
 Læbucgan }
 Læbban, to pray
 Læmban, to bind
 Læblenban, to blend, to mingle, to
 pollute
 Læbhryan, to rejoice
 Læbob, a command
 Læbæban, to spread
 Læbpengan }
 Læbpengan } to bring
 Læbungan }
 Læbucgan, to bend
 Læbyþb, birth, family, origin
 Læbypuan, to happen, to come to
 pass
 Læceoran, to choose; p. p. gecopen
 Læceppan } to turn, to have re-
 Læceppan } course to
 Læclænrian, to cleanse
 Læcnapan, to know, to discover
 Læcoplic, fit, proper
 Læcunbelic }
 Læcunbelic } natural
 Læcynbelic }
 Læcynb, nature, kind, manner
 Læcynbe, natural
 Læcynbelice, naturally
 Læcyþan, to make known
 Læcyþe, a country
 Læb }
 Læb } a song
 Læb }
 Læbapenlic, seemly
 Læbal, a separation
 Læbere, fit, suitable
 Læbon, to finish, to complete
 Læbæpner }
 Læbæpner } trouble
 Læbæpner }
 Læbæpan, to disturb
 Læbpelan } to mislead, to deceive,
 Læbpeligan } to seduce
 Læbpola, error, heresy
 Læbpol-myt, the mist of error
 Læcæpman }
 Læcæpman } to earn, to deserve
 Læcæpman }
 Læcæpmung, merit, desert
 Læccan, to make addition
 Læcniþan, to renew
 Læcneþþan, to set in order
 Læcnian, to end, to finish

Gemeapcian, to appoint, to determine bounds	Leopnfullice, very earnestly
Gemeleȝt, negligence	Leopnfulneȝ, earnestness, anxiety
Gemen, care	Leopnian } to desire anxiously, to
Gemengan, to mix, to mingle, to form	Lapnian } yearn
Gemet, measure	Leopnhc, earnest
Gemet, docile, meet, suitable	Leopnhce, studiously, earnestly
Gemetan, to meet, to find	Leoptpuman, to despair
Gemetȝeȝt, modest, moderate	Leot }
Gemetȝian, to moderate, to regulate	Let } yet
Gemetȝung, moderation, measure	Lit }
Gemerhc, suitable, fit, moderate	Lȝc }
Gemong, among	Leotan, to melt, to pour
Gemot, an assembly	Lepab, consideration, a condition
Gemunan, to remember	Lepab, considered, constituted
Gemunbbȝpan, to protect	Lepabȝcipe, prudence
Gemynd, memory	Lepæcan, to seize
Gemyndȝian, to remember	Lepæȝt, distracted
Gemyndȝȝpȝ, memorable, worthy of remembrance	Lepearian, to take by force
Geneahȝne, near	Lepeapan, to bind
Genealeæcan, to approach	Lepec, government, correction, skill
Geneþan, to subdue	Lepecan } to say, to instruct, to
Geniman, to take, to conceive	Lepeccan } prove, to subdue
Genoȝ } sufficiently, enough	Lepechce, widely, diffusely
Genoh }	Lepela }
Genȝþan, to compel	Leȝepela } apparel
Genȝht, abundance	Lepenian, to adorn
Leo }	Lepenu, ornaments
Lau } formerly, anciently	Lepuht }
Leoc, a yoke	Lepyht } desert, a reward
Leocȝa, a sighing	Lepuht }
Leoȝ }	Lepyht } suitable, right, fit
Lauȝ } young	Lepum, a number
Leolca }	Lepurenhc, suitable
Lioleca } the yolk of an egg	Lepurenhce, suitably, fitly
Leolecau, to allure	Lepurnian, to agree, to suit
Leomepung, lamentation	Lepum, space
Leomepe, sorrowful	Lepyman, to lay waste
Leompian, to grieve, to mourn	Leſammian } to unite, to collect to-
Leonb, through, over	Leſomnian } gether
Leonb-httan, to enlighten	Leſapȝob, afflicted, grieved; p. p.
Leonb-rcnan, to shine through	ȝapȝian
Leonb-plitan, to look over, or beyond	Leſelan, to happen
Leopenian, to open	Leſæhc }
Leopn, desirous	Leſæhȝ } happy, prosperous
Leopne }	Leſæhlce, happily, prudently
Liope } earnestly, willingly	Leſæhȝneȝ }
Leopnfull, desirous, anxious, diligent	Leſæhlȝ } happiness
	Leſæhlȝ }
	Leſceab, reason
	Leſceablice }
	Leſceabȝlice } rationally

Lerceabmyr } rational, intelligent
 Lerceabmyrlic }
 Lerceabmyrner, reason
 Lerceapt, a creature
 Lerceapen, formed; p. p. rcyppan
 Lerceapian, to view, to regard
 Lerceanban, to corrupt
 Lercyanan, to shine, to shine upon
 Lerccuran, to appoint, to ordain
 Lerccyiban, to shield, to defend
 Lerccyppeb, clothed; p. p. arccyppan
 Lerccan, to seek
 Lerceon, to see
 Lerceban, to say, to prove
 Lerccner, an appointment, an institution
 Lerccetan, to set, to compose, to compare
 Lercepenlic, visible
 Lerpblice, peaceably
 Lerpbryma, peace-loving
 Lerpehe }
 Lerpht } the sight
 Lerphð }
 Lerph, a companion
 Lerromnung, an assembly
 Lerctanban, to stand, to attack, to press upon
 Lerctabelian } to establish, to make
 Lerctapolian } steadfast
 Lerctæppan, to go, to step, to approach
 Lerctæðig, stable, steadfast
 Lerctigan, to ascend
 Lerctallan, to stop, to restrain, to be still
 Lerctancan, to smell
 Lerctean }
 Lerctean } to guide, to rule, to correct
 Lerctean }
 Lerctonban, to confine
 Lerctauðgian, to strengthen
 Lerctpeon }
 Lerctpuon } wealth, gain
 Lerctpýnan, to gain, to obtain, to begat
 Lerund, sound, safe, secure
 Lerundfullice, securely, prosperously
 Lerundfulner, health, prosperity

Lerundþuan, to separate
 Lerppencan, to afflict
 Lerppican, to cease, to desist
 Lerppigan }
 Lerppigan } to be silent
 Lerppugian }
 Lerppinc, affliction, trouble, labour
 Lerppýðuan, to subdue
 Lerppurcep, a sister
 Lerpyngian, to sin
 Leta, as yet, again
 Letacnian, to betoken
 Letæcan, to teach, to explain, to show
 Letælan, to accuse, to reprove
 Letære, meat: sup. getæroft
 Letenge, heavy
 Letenge, happened
 Leteon }
 Leteon } to draw, to attract
 Leteopian, to grow weary
 Lepara, one who assents
 Leparian, to assent, to allow
 Lepanc }
 Lepanc } thought
 Lepoht }
 Lepapeneb, wetted
 Lepæht, counsel, purpose
 Lepæhtepe, a counsellor
 Lepencan }
 Lepencan } to think, to consider, to remember
 Lepinca }
 Lepinca }
 Lepoban, to associate
 Lepobe, a language
 Lepinnan, to disperse
 Lepolan, to bear, to suffer
 Lepnopian, to suffer
 Lepnuen, joined
 Lepþænan, to moisten
 Lepþæp, conformable, agreeing, at peace
 Lepþæpehce, harmoniously
 Lepþæþuan, to adopt, to make conformable
 Lepýlb, patience
 Lepýlbehe, patiently
 Lepýlbic, patient
 Letaban, to happen
 Letiohhan, to determine, to appoint
 Letpeope, true, faithful
 Letpeoplice, faithfully
 Letpeopian, to conspire
 Letpýmian, to encourage

Leunnan, to grant	Lulp, arrogance
Leunpotrian, to be sorrowful, to be disquieted	Lulpan, to boast
Lepaman, to diminish	Lam
Lepapanian, to warn, to beware	Lam-cyn } a jewel, a gem
Lepacan, to excite	Lam-cynn } .
Lepagan, to weigh down	Lamelejt, negligence
Lepealblep, a rein	Lam-peceb, a palace
Lepeb, madness	Lanfært, ample
Lepelgian, to enrich	Lungpa, a youngster, a scholar
Lepelt-lep, a rein	Lugodhab, the season of youth
Lepeman, to allure	Luomop, sad
Lepeopban, to be, to come to pass	Luyrian, to sigh, to sob
Lepeopban, to make honourable, to distinguish	Lure-la-gere, yes, O yes!
Lepexan, to grow, to accrue	Lutrian, to desire, to covet
Lepibep, the weather	Lutruuc } covetousness, desire
Lepul } a wish, the will	Lutruug }
Lepull }	Lab, pleasant
Lepun, labour, a battle, war	Læj }
Lepuna, an enemy	Læj }
Lepunnan, to conquer	Læj }
Lepuj, certain	Læj-hlutpu } glass-clear, trans-
Lepurhe, certainly	Læj-hluppe } parent
Lepur, understanding	Læap, skilful, prudent
Lepur-lear, witless, foolish	Lengan, to adorn
Lepur-loca, the breast	Lhdan, to glide, to slip
Lepita, a witness	Lhopian, to sing
Lepitan, to depart	Lhopopb, a song, metro
Lepitner, knowledge	Lnet, a gnat
Leplet, debased	Lnopman, to lament, to grieve, to groan
Lepput, a writing	Lnopnuzg, lamentation
Lepput, a change, a course of events	Lob, God
Lepuna, a custom, wont	Lob, good
Lepunehc, wonted, usual	Loba, a Goth
Lepunian, to be wont	Lobcunb, divine
Lepunrum, pleasant	Lobcunbelice, divinely
Lepypcan, to make	Lobcunbnjyr, deity, divine nature
Lepypht }	Lobner, goodness
Lepyphto }	Lolb, gold
Lepypcan, to wish	Lolb-hopb, a hoard of gold
Lobbian, to sing	Lolb-jmuf, a goldsmith
Liepan, to prepare	Lparan, to dig, to delve
Lipan, to give	Lpam, fierce, enraged
Lipenbe, giving	Lpapien, to grope
Lipepner, greediness	Lpæt, grey, green
Lipol, bountiful	Lpeat, great
Lippe, greedy, anxious	Lpene, green
Lipu, a gift	Lpennian, to become green
Ligant, a giant	Lpetan }
	Lp-etetan } to greet, to address
	Lpum, grim

Epor, a particle, an atom
 Epopan, to grow
 Epund, ground, earth, bottom
 Epund-lear, groundless, unfathom-
 able
 Epund-peal, a foundation
 Epymetan }
 Epymetagan } to grunt, to roar
 Euma, a man
 Eum-punc, a leader
 Eud, a conflict
 Eybene, a goddess
 Eylban, to pay
 Eylben, golden
 Eylt, guilt
 Eytreppe, a miser

H.

Habban, to have
 Habop }
 Habpe } bright, surame
 Hært, detained
 Hærtedom, captivity
 Hægel }
 Hægal } hail
 Hæl }
 Hælo } health
 Hælu }
 Hæle }
 Hæleſ } a man, a hero
 Hælg, light
 Hæmed-hung, cohabitation
 Hæpenb, an errand
 Hæpſert, harvest
 Hæplic, laudable
 Hæp, a command
 Hæſ, heath, heather
 Hæto, heat
 Hæl, sound, hale
 Hælg, holy, a saint
 Hælgian }
 Hælgian } to pray, to beseech
 Hæm, a home, a house
 Hæm-ſert, an inhabitant
 Hængian, to hang
 Hæp, hoary
 Hæpa, a hare
 Hæt, hot
 Hætan, to call, to name, to command

Hætheoptner, hot-heartedness,
 anger, fury
 Hætian, to hate
 Hæpe, sight, aspect
 Hæ }
 Hæ } he, any one, it
 Hæt }
 Hæarb, a head
 Hæarob-beah, a crown
 Hæas }
 Hæah } high; comp. Hyhpe; sup.
 Hæan } Hæhryca
 Hæahner }
 Hæaner } height, highness
 Hæah-pebep, a great tempest
 Hæal, a hall
 Hæalan, to heal; imp Hæl
 Hæalban, to hold, to incline
 Hæaly, half
 Hæaluc, high, exalted
 Hæalice, highly
 Hæalicoþ, more highly
 Hæan, needy, poor
 Hæanlic, vile, worthless
 Hæapb, hard
 Hæapbe, severely; sup. Hæapbort
 Hæapb-heopt, hard-hearted
 Hæapb-ſælig, unhappy
 Hæapb-ſælt, a hard lot, unhappi-
 ness
 Hæapm, harm
 Hæapm-cybbigan, to speak ill of
 one
 Hæapepa, a harp
 Hæappepe, a harper
 Hæappian, to play on the harp
 Hæappung, harping
 Hæapeþuan, to restrain, to control
 Hæapo-punc, a chieftain, a noble
 Hæbban, to raise, to lift up
 Hæpſ, heavy
 Hæpigan, to be heavy or sad, to
 weigh down
 Hæpſlice, heavily, grievously
 Hæpſner }
 Hæpſner } heaviness, sorrow
 Hælan }
 Hælan } to cover, to conceal
 Hælban, to bend, to incline
 Hæll, Hell

Dell-papa, an inhabitant of hell
 Helm, the head, the top of anything
 Helma, a helm, or rudder
 Helpa, to help
 Hena, to oppose, to repress
 Henð, poverty, trouble, punishment
 Heopencumb, heavenly
 Heofan, to mourn
 Heofon, heaven
 Heofon-toft, heavenly bright
 Heopot, a hart
 Heoprumian, to obey
 Heopt, a hart, a stag
 Heopte, the heart
 Her, here
 Heþan, to obey
 Hepe, a crowd, an army
 Hepe, fame
 Hepeb, a court, a family
 Hepe-geat, a weapon
 Hepe-junc, an enemy
 Hepe-tema, a chieftain, a leader of
 an army
 Hepe-toha, a consul, a leader of an
 army
 Heþenian, to despise
 Heþge } an army
 Heþge }
 Heþian, to praise
 Heþung praise, favour
 Heþlic, glorious
 Heþer, hither
 Heþer heþer, hither and thither
 Heþan, to hasten
 Heþe, the mind, energy, care
 Heþe-lyst, heedless
 Heþe-moot, a wise mind
 Heþian } to strive, to think, to an-
 Heþian } deavour
 Heþ-ryc, familyship
 Heþe, a battle
 Heþer, himself
 Heþan } hence
 Heþan }
 Heþan, behind
 Heþe, a hind
 Heþian, to hunger
 Heþ, a hinge
 Heþe }
 Heþe } a protector, a ruler

Hys, his
 Hys, form, hue
 Hys-cuð, familiar
 Hyung, pretence, appearance
 Hysp, a mound, a barrow
 Hysopb, a lord
 Hysopb-ryce, lordship, government
 Hyshtep, laughter
 Hysopb, a sound
 Hysra, fame, report
 Hysreabig, celebrated
 Hysreabigner, celebrity
 Hysb, loud
 Hysrep, clear
 Hysstcan, to listen
 Hysstppian, to rest, to lie
 Hysstc, soft, tender
 Hyspan, to bend
 Hysian, to be desirous, to be anxious
 Hys, a hole
 Hysb, faithful
 Hysm, the ocean
 Hysst, a wood, a grove
 Hysb, the hand
 Hysa, hope
 Hysian, to hope
 Hysarceape, a sink
 Hysb, a hoard, a treasure
 Hysb-geþepon, a treasure
 Hysp, reproach, derision
 Hysb, ready, swift
 Hysbhc, speedy
 Hysbhc, speedily, quickly
 Hysb-ryner, a swift course
 Hysb-ryne, a chariot
 Hysgel, a garment, apparel
 Hysge } quickly
 Hysge }
 Hysgean, to fall
 Hysge, violently approaching, e.g.
 a storm
 Hysgeanb }
 Hysgeanbhc } perishable
 Hysge, cruel, troubled
 Hysge }
 Hysge } repentance
 Hysgean, to rue, to repent
 Hysgean, to rue, to be sorrowful
 Hysgean, to agitate, to lift up
 Hysgean, to lie down

Hneþep, the mind
 Hnuoh, rough
 Hpor, a roof, the top of anything
 Hpor-fæst, roof-fast, firm
 Hpon-mepe, a whale-pond, the sea
 Hpor, prone, bent down
 Hpure, the earth
 Hpyre, ruin
 Hmæta, how, in what manner
 Hnub, a hound, a dog
 Hnub-nigontig, ninety
 Hnubpeð, a hundred
 Hnub-seofontig, seventy
 Hnug, housy
 Hunta, a hunter
 Huntian, to hunt
 Hupu, at least
 Hur, a house
 Huref-hipe, a keeper
 Hpa, who, any
 Hpat, brave
 Hpæt, which, what
 Hpæte, wheat
 Hpeþep, whether, either
 Hpeþne, nevertheless
 Hpæt-brega, a little, in some measure
 Hpæt-hpeganunge, in some measure, in some degree
 Hpealja, expanse, convexity
 Hpeapþian } to turn, to turn round,
 Hpeoþþan } to depart, to wane
 Hpeþþan }
 Hpeapþung, inconstancy, changeableness
 Hpelc, any
 Hpepe, a little
 Hpeol, a wheel
 Hpepþic, changeable
 Hpepe, whither
 Hpele, a while, time
 Hpeleþic, for a time, temporary
 Hpeum, sometimes
 Hpit, white
 Hpon } a little, somewhat
 Hponne }
 Hponan } whence, how
 Hponon }
 Hpone, any one
 Hponne, when

Hpyppulner, changeableness
 Hpyrt, a circuit
 Hþan } to hide, to conceal
 Le-hþan }
 Hþe, a hide, a skin
 Hþhtic, joyful, desirable
 Hþlt, a hilt of a sword
 Hþan, to hear, to obey
 Hþuan, to imitate
 Hþunbe, horned, having a beak
 Hþurt, an ornament
 Hþurtan, to adorn
 Hþypan, to deride, to revile
 Hþypping, reviling, reproach
 Hþð, a haven

I.

Ic, I
 Iðel } idle, vain
 Iðel-georn }
 Ieglanb } an island
 Iglonb }
 Ilanb }
 Ielb, old. See ealb, comp. Ielþra,
 sup. Ielbert
 Ilc, the same
 Immeþeme, unworthy, imperfect
 Inc, you
 Incora, the mind, the breast
 Inepre, provision
 Ingan } to enter
 Innan }
 Ingehygð, intention, thought
 Ingeþanc } thought, mind
 Ingeþonc }
 Inlice, internally, in itself
 Inna } within
 Innan }
 Innanþeapb } inward
 Inneþeapb }
 Innoð, the stomach
 Innung, that which is included
 Inþeapþhce, thoroughly, inwardly
 Inþþonc } an inward thought, a
 Inþitþonc } deceitful thought
 Iob, Jove
 Iynan, to run
 Iþre } anger
 Iþrung }
 Iþrian, to be angry

Ir, ice
 Ir̃s, icy
 Iþac̃ge, Ithaca
 Iu, formerly

K.

Kayere, Cæsar, an emperor
 Kuniug, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacman, to heal
 Labteop }
 Labbeop } a leader, a guide
 Latteop }
 Lathop }
 Læce, a physician, a leech
 Læce-cwært, the art of medicine,
 medicine
 Læce-bom, medicine, a remedy
 Læban, to lead
 Læben, Latin
 Læyan, to leave, to relinquish
 Læn }
 Læan } a reward
 Lænan, to lend
 Læne, slender
 Læng }
 Lange } long; comp. leng; sup.
 Long } lengert
 Læpan, to teach
 Lær, less
 Lærtan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Læy, the remainder, what is left
 Lægu, water
 Lægu-flob, ocean-flood
 Lægu-r̃ream, the sea, the ocean
 Lænb }
 Lænb } land
 Læng }
 Long } tall
 Lange }
 Lounge } long, a long time
 Læng-r̃æp, long continuance
 Længrum, lasting, long
 Læp, learning, lore, admonition
 Læpeop, a teacher, a master

Læyt, at length
 Læte, late; comp. latop
 Læð, hateful, hostile, destructive
 Læðlice, horribly
 Læar, permission, leave
 Læar, a leaf
 Læahcep, a sin, a crime
 Læanian, to reward, to recompense
 Læar }
 Læar-hc } false, loose
 Læar-ypell, a fable
 Læar-ypellung, false opinions, false
 speaking
 Læarung, lying
 Læax, a salmon
 Læccan, to moisten, to be wet
 Læcgan, to lay down, to lower
 Læf, left
 Læg }
 Læga } a flame
 Læg }
 Lægan, to lay, to place
 Læceten, Lent, the spring
 Læng, length
 Læo }
 Læon } a lion
 Læob }
 Læob-r̃æpe } a nation, a people
 Læob-r̃r̃uma, a leader, a chieftain
 Læob-hata, a hater of people, a
 tyrant
 Læoht, light
 Læohtan, to lighten, to make light
 Læoþ }
 Læoþ } precious, beloved, dear
 Læoþ }
 Læoþian }
 Læbban }
 Læpian } to live
 Læpian }
 Læpian }
 Læpian }
 Læortæl, estimable
 Læorpenb, beloved, acceptable
 Læogan, to tell a lie, to deceive
 Læoma, a ray of light
 Læopman }
 Læopman } to learn
 Læopman }
 Læoþ }
 Læoþ } a verse, a poem, a lay
 Læoþ-r̃p̃hta, a poet
 Lættan, to hinder

Libbenbe, living
 Lac }
 Lehc } like
 Lac }
 Lachoma } the body
 Lacetan }
 Lacettan } to pretend, to disassemble
 Laggan }
 Lagan } to lie, to extend
 Lachamlice }
 Lachomlice } bodily
 Laccan, to please, to like
 Lacpýrð, worthy of esteem
 Laf, life
 Lafep, the liver
 Liget, lightning; pl lýgetu
 Lihtan, to shine, to give light
 Lam, a limb
 Lamplíce, fitly
 Lind-pýgenb, a warrior with a shield
 Lajan, to collect, to gather
 Layre, favour
 Layt, science, skill, power
 Lartum, skilfully
 Lrð, a cup
 Lrð, mild
 Lapan, to sail
 Lrð-mon, a sailor
 Laxan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lor, praise
 Lonber-ceopl, a husbandman
 Loppe, a flea
 Lorian, to lose, to perish, to go
 away
 Lot, a lot, deceit, craftiness
 Lot-prenc, deceit
 Lox, a lynx
 Lure, love
 Lufian, to love
 Lurienb, a lover
 Lungpe, forthwith, quickly
 Lurt, desire, pleasure, lust
 Lurt-bæp, cheerful
 Lurt-bæpe, desirous
 Lurt-bæphce, delightfully, with
 delight
 Lurt-bæpner, happiness, desire
 Lurtlice, willingly, joyfully

Lurtum, willingly
 Lutan, to incline
 Lýccan, to pluck up
 Lyran, to permit
 Lýrt, the air
 Lýrtan, to wish, to choose, to be
 pleased with
 Lýt, little
 Lýteg, crafty
 Lýtel } little, small; comp. lær, sup.
 Lýtle } lært
 Lýtehce, deceitfully
 Lýthan, to diminish, to lessen

Q.

Qaccian, to make, to form, to do
 Qæben, a maiden
 Qægen, virtue, strength, might,
 power
 Qægen-cpægt, chief strength
 Qægen-rcan, a huge stone
 Qægu, power
 Qægð, a maiden, a country, a tribe,
 a kinsman
 Qægð-hab, virginity
 Qæg-phice, a species, a form
 Qæl, a space of time
 Qænan }
 Qænan } to mean, to intend, to
 lament
 Qængu }
 Qæneg } a crowd, many
 Qæni }
 Qængu }
 Qæpa, famous, celebrated, great;
 sup. Qæpört
 Qæpe }
 Qæpe } exallant
 Qæphic, noble
 Qæpnan, to be celebrated
 Qæpð, greatness, glory, praise; pl.
 miracles
 Qært, a mast
 Qært, most, greatest. See Qýcel
 Qætan, to dream
 Qæð, measure, degree, condition, lot
 Qæg, a relation
 Qægan, to be able
 Qægurcep, a master
 Qægo-pmce, a citizen, a man

Wan } a man
 Wan, sin, wickedness, evil, disease
 Wan, sinful, wicked
 Wan-full, full of wickedness
 Wanian, to admonish
 Wang-yealb } manifold
 Com-yealb } manifold
 Wang-yealbic, complicated
 Wannian, to people, to fill with men
 Wanþrepe, gracious
 Wapa, greater. See Wyel
 Wape, more
 Waptȳr, a martyr
 Waðm, a vessel
 Waðm-hȳrbe, a treasurer
 Wealt } strength, might, power
 Weapc, a boundary, a territory
 Weapcian, to mark, to mark out
 Weapþian, to err
 Were, a sword
 Weþ, meal, raward
 Weþeme, worthy, desirable, perfect
 Weþenlice, worthily
 Weþemner, dignity
 Weþþumner } infirmity, weakness
 Weþþumner } infirmity, weakness
 Weþþymner } infirmity, weakness
 Weþbian, to make known, to display,
 to inform against
 Wela, meal
 Wengan, to mix
 Wengian, a multitude
 Wennyrc } human, humanity
 Wennyrclic } human, humanity
 Weobum, meritorious
 Weox, dirt
 Wepe, a mere, a lake, water
 Wepe-flob, the ocean
 Wepe-hengert, a sea-horse, a ship
 Wepe-rtþeam, the sea-stream, the
 ocean
 Weþge } joyful, merry
 Wupge } joyful, merry
 Weþge, a marsh
 Weþan, to meet, to find, to observe
 Weþan, to measure, to mete, to com-
 pare
 Wete, meat

Conað } a month
 Conð }
 Concyn, mankind
 Cop, a moor
 Copgen, the morning
 Copgen-ŕteoppa, the morning star
 Copþop, murder
 Cort, must
 Cot, must, can
 Cunt, a mount, a mountain
 Cunt-giop, the Alps, the mount of
 Jupiter
 Cuytan, to mourn, to care for, to
 regard
 Cuy, a mouse
 Cuyt, must, new wine
 Cuyð, a mouth
 Cynegian } to remind
 Cyngian }
 Cyula, inclination
 Cyntan, to propose
 Cyne } pleasure, delight
 Cyp }
 Cypan, to hinder
 Cypð, pleasure

N.

Nabban, not to have
 Nacod, naked
 Næþe, a serpent
 Næne, none
 Næpe }
 Nær } was not
 Nærre, a promontory
 Nafa } the nave of a wheel
 Nafu }
 Nagan, not to have or possess
 Næht }
 Nauht } naught, nothing
 Napuht }
 Naler, not at all
 Nallay, not only
 Nama, a name
 Nan, none
 Nat, i. e. ne-pat. See ytan
 Naupen, neither
 Neabinga, necessarily
 Neah }
 Nean } high, near
 Neap }

Neaht } night
 Næht }
 Neapa }
 Neapep } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapep, straitly
 Neapepner, anxiety
 Neappian, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapep } presence, neighbourhood
 Nepep }
 Neb, the face
 Nebe } necessarily
 Nýbe }
 Neb-beapn } need, necessity, ne-
 Neob-beapn } cessary
 Nib-beapn }
 Nemnan, to name, to mention
 Neob-ŕpæce, voluntarily
 Neob-beapne, necessities
 Neuten, cattle, a beast of burden
 Neopan, beneath
 Neopepa, lower, inferior
 Neopol }
 Nipol } prostrate
 Neþgean } to preserve
 Nepuan }
 Neþgenð, a saviour; participle of
 Neþgean
 Neþe neþe, no, no; by no means
 Net } a net
 Nett }
 Netelic, beastly
 Niban } to compel, to force
 Nyðan }
 Nýgan } nine
 Nýgon }
 Niman, to take, to take away, to
 assume, to adopt
 Niopop, lower
 Nýcan } not to know
 Nýtan }
 Nibemert, lowest, nethermost
 Nibep } downwards, low
 Nibeplic }
 Nibep-healb, downwards

Nipan } newly
 Nipane }
 Nipe, new
 Nopð, north
 Nopð-enbe, north-and
 Nopð-vezt, north-west
 Nopþeapst, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to occupy
 Nu, now
 Nu-rihte, just now, straightway
 Nýt-beapst, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pypð, useful

O.

Of, of
 Orabon, to remove, to do away
 Oraceon, to draw out, to remove
 Orbearan, to kill, to strike
 Orbecuman, to come from
 Orbæl, a fall, a setting
 Orðæipe, more prone
 Orðune, downwards, down
 Orfeþ, a bank
 Orfeþ, beyond
 Orfeþpædan, to overspread
 Orfeþcuman, to overcome
 Orfeþpencan, to be drunk
 Orfeþpan, to pass by, to pass over
 Orfeþryll, intemperance
 Orfeþgan } to pass over, to pass
 Orfeþgan } away
 Orfeþgotolneþ } forgetfulness
 Orfeþgotolneþ }
 Orfeþheoþan, to disobey
 Orfeþhogian, to despise
 Orfeþhýð, a high mind
 Orfeþung, superfluity
 Orfeþmetta } high-mindedness, ar-
 Orfeþmetto } rogance, too much
 Orfeþmob } food
 Orfeþmob } arrogant, proud
 Orfeþmoblic }
 Orfeþmobneþ, scorn, arrogance
 Orfeþmeccan, to instruct

Orfeþmæð, superfluity, too great prosperity
 Orfeþrean, to look down upon
 Orfeþrettan, to cover
 Orfeþretþpan, to overstep
 Orfeþryþþan, to overcome
 Orfeþteon, to cover over, to overwhelm
 Orfeþþeapst, great need
 Orfeþþeon, to excel, to surpass
 Orfeþþinnan, to overcome
 Orfeþþneon, to cover over; part.
 Orfeþþneþgen
 Orfeþþneþtan, to depart
 Orfeþþneþan, to take away
 Orfeþþneþan, to run off, to outrun
 Orfeþþneþan, to let out
 Orfeþþneþan, desirous of
 Orfeþþneþan, to remember
 Orfeþþneþan, to shame, to be ashamed
 Orfeþþneþan, to see, to behold
 Orfeþþneþan, to oppress
 Orfeþþneþan, to slay, to kill, to cut off
 Orfeþþneþan, to cut off
 Orfeþþneþan, to devour
 Orfeþþneþan, often
 Orfeþþneþan, to draw off, to deprive
 Orfeþþneþan, to bethink
 Orfeþþneþan, to oppress
 Orfeþþneþan, frequent
 Orfeþþneþan, astonished
 Orfeþþneþan, to flatter, to allure, to cringe, to gratify
 Orfeþþneþan, flattery, allurement
 Orfeþþneþan } to inflame
 Orfeþþneþan }
 Orfeþþneþan } to taste
 Orfeþþneþan }
 Orfeþþneþan, to bite, to taste of
 Orfeþþneþan, to blow upon
 Orfeþþneþan, to animate, to encourage
 Orfeþþneþan } to turn from, to turn
 Orfeþþneþan } back, to change
 Orfeþþneþan }
 Orfeþþneþan } to know
 Orfeþþneþan }
 Orfeþþneþan, to reply, to echo
 Orfeþþneþan, mind, understanding
 Orfeþþneþan, to dread, to fear
 Orfeþþneþan, an answer

On-espbian, to dwell in
 On-ecueſſe, for ever
 Onettan, to hasten
 Onſinban, to find, to discover
 Onſon, to receive, to accept
 Onſean, againſt
 Onſunnan, to begin
 Onſutan, to perceive, to know, to
 underſtand
 Onhagian, to be at leiſure, to be
 unoccupied
 Onhelban, to incline
 Onhnigan, to bow down, to incline
 Onhpeſan, to ſtir up
 Onhpinan, to touch
 Onhpeapſan } to change, to go
 Onhpeopſan } away
 Onhſpnan, to imitate
 Oninnan, within
 Onſpnan, to run, to move
 Onlacan, to ſport
 Onlayt, at laſt, at length
 Onlænan, to land
 Onlætan, to relax
 Onleogan, to belie, to falſify
 Onlic, like
 Onlicneſ, a likenes
 Onheſan, to liberate
 Onlihtan } to enlighten, to ſhine
 Onlyhtan } upon, to ſhine
 Onlucan, to unlock
 Onlutan, to incline
 Onſacan, to deny, to retort, to
 reply
 Onſcuman, to ſhun
 Onſien, an aſpect
 Onſigan, to deſcend, to ſink
 Onſittan, to preſs down, to baſe
 Onſpnan, to agitate, to excite
 Onſpnan, apart
 Onſpnan, backwards
 Ontigan, to untie, to unloose
 Onponce, delightful
 Onſpnan, to awaken, to excite
 Onpenban, to change, to turn aſide
 Onſpnan, to revenge, to puniſh
 Onſpnan, to reveal
 Onſpnan, to dwell, to inhabit
 Open, open, expoſed, clear, evident
 Openlice, openly, plainly

Opſcuman, to overcome; contracted
 from opſcuman
 Opb-ſpma, the origin, the author
 Opelb, old
 Opelbo, old age
 Opellice, arrogantly
 Opmete }
 Opmete } overmuch
 Opmob, diſtracted in mind, dejected
 Opmobneſ, mental diſeaſe, madneſs,
 deſpair
 Opſpnan, ſecure, proſperous
 Opſpnan }
 Opſpnan } ſecurity, proſperity
 Opſpnan }
 Opſpan, to appear
 Opſpan }
 Opſpan } to appear, to ſhow
 Opſpan }
 Opſpan, another
 Opſpan, otherwiſe
 Opſpan, to commit, to truſt, to
 ſow
 *Opſpan, to touch
 Opſpan, to deny
 Opſpan, to ſtand ſtill
 Opſpan, or
 Opſpan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Paſſoc, a park
 Peðbian, to make a path, to tread
 Plantian, to plant
 Pleſa, play, ſport, paſtime
 Plegian, to play
 Pleo }
 Pleo } peril, danger
 Plio }
 Pliolic, dangerous
 Prucu, a prick, a point

R.

Racenta, a chain
 Racn, rhetoric, a diſcourſe, an ex-
 planation
 Rab, a riding
 Racan, to reach
 Racb, a diſcourſe, counſel, advantage

Rædan, to read, to govern, to decree	Rihtmyner, justice, wisdom, righteousness
Ræbelfe, a riddle, imagination, ambiguity	Ruman, to number
Rægl, a garment, clothing	Rinc, a man, a warrior
Ræpan, to bind	Rimb, the bark, the rind
Ræyt, rest, repose	Ripa, a handful of corn, a sheaf
Ræypan, to think, to meditate	Ripe, ripe
Rap, a rope	Rið } a rill, a rivulet, a river
Rað, quickly	Rið } a rill, a rivulet, a river
Reað, red	Rob, the rood, the cross
Reapepe, a spoiler	Robop, the sky
Reapian, to rob, to take away	Romanyc, Roman
Reajlac, spoil, rapine	Rond-beah, a boss
Recan, to reckon, to count, to relate, to explain	Rore, a rose
Recan } to regard, to care for, to	Rum, wide, large, august
Reccan } direct, to govern	Rume, widely
Reccleear } reckless, careless	Rumeblic, spacious
Reccleear } reckless, careless	Rumebhce, abundantly
Reccleerc } recklessness, careless-	Rummob, bountiful
Reccleerc } ness	Run-copa, the breast, the mind
Reccepe, a rhetorician	Ryn, a roaring
Recely, incense	Rynan, to roar
Recen } immediately, straight	
Recene } immediately, straight	
Rehrhc } rightly, justly	
Rihtlc } rightly, justly	
Ren } a course	
Ryne } a course	
Ren, rain	
Repa } severe, fierce, violent	
Repe } severe, fierce, violent	
Rehy-mob, fierce in mind	
Ric, dominion, power	
Ric, rich, powerful, in authority	
Rice, a kingdom	
Ricrian, to rule, to reign	
Ridan, to ride	
Riht } right, justice, truth	
Ryht } right, justice, truth	
Rihtan, to correct, to instruct, to make right	
Rihtce, immediately, straightway	
Rihtend, a ruler, a governor	
Rihtlc, just, regular, upright	
Rihtlice } rightly, justly, wisely	
Rihtmyrhc } rightly, justly, wisely	
Riht-pellenb, right willing, wishing what is right	
Rihtmyr, rightwise, righteous	
	8.
	Sacu, strife
	Sabian, to be weary
	Sæ, the sea
	Sæ-clif, the sea-cliff, the shore
	Sæb, seed
	Sægan } to say, to prove
	Sægan } to say, to prove
	Sæl, good
	Sæl } better; comp. of yel
	Sæla } better; comp. of yel
	Sæl } prosperity
	Sæls } prosperity
	Sæne, dull, sluggish
	Sæ-talca, one who ploughs the sea, a sailor
	Sam, whether
	Samab } together, likewise
	Somob } together, likewise
	Sampa, worse
	Sampabe, unanimously
	Samtenger, continually, immediately
	Sampar, half-wise, unwise
	Sampypæbney, agreement, unity

Sanc }	a song	Scip-hepe }	a fleet of ships
Sang }		Scip-hepge }	
Sap }	sorrow	Sciprcýpa, a pilot	
Sopg }		Scip, pure, clear, sheer	
Sap-cpib, a sorrowful saying, a		Scolu, a school, a band	
mournful song		Scrubpsen, a chair of state	
Sapug, sorrowful, sorry		Scrupan, to care for	
Saplic, sorrowful, grievous		Scpuð, a revolution	
Saplice, sharply, sorrowfully, sorely		Scucca, the devil	
Saul }	the soul	Scýrtan, to verge, to incline	
Sapl }		Scýlb, guilt, sin	
Sapan, to sow		Scýlban, to shield, to defend	
Scamian }	to blush, to be ashamed	Scýl-frc, a shellfish	
Sceamian }		Scýppan, to create	
Scanblc }	mean, vile	Scýpmælum, confusedly	
Sceonblc }		Scýppan, to adorn, to sharpen	
Sceab, the shade, a shadow		Sealt, salt	
Sceart, oration		Seapolice, artfully	
Sceart, a shaft		Seapu, a fraud	
Scealan, to owe, to be obliged to any		Seauð, a well, a gulf	
one		Secan, to seek	
Scealc, a servant, a man		Secg, a warrior	
Sceame, shame		Secg, a speech	
Sceameleaz, shameless		Seja, the mind	
Sceapb, a shard		Sejz, soft, quiet	
Sceappner, sharpness		Sejel }	a sail
Sceapprene, sharp-sighted		Sejl }	
Sceat, a region		Selan, to soil, to stain	
Sceaba, a robber, an enemy		Selcuð }	strange, extraordinary.
Sceapian, to behold, to view		Selbruð }	unknown
Sceapung, contemplation		Selban }	seldom
Scelb }	a shield; met. an army	Selbhponne }	
Scýlb }		Selbum-hponne, sometimes	
Scell, a shall		Selept, best; superlative of jel	
Sceol, a gang, a crowd, a shoal		Sely, self	
Sceop, a post		Selylc, self-liking, self-love	
Sceoppend }		Sely-pill, self-will	
Steppenb }	the Creator, a maker	Sella, a giver	
Scappend }		Sellan }	to give
Sceopt }	short; com. rcýptrpa;	Syllan }	
Scopt }	* sup. rcýptrert	Sellc, wonderful	
Sceotan, to shoot		Senban, to send	
Scene, beautiful, shining		Seoc, sick	
Sculbig }	guilty	Seorian }	to complain, to bawll
Scýlbig }		Seorontag, seventy	
Scuma, splendour, brightness, a ray		Seorung }	a complaint
Scuman }	to shine	Siorung }	
Scunan }		Seolfer }	silver
Scunlac, magic		Sýljon }	
Scup, a ship			

- Seolocen, silken
 Seon, to see
 Setl } a seat
 Setl }
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Sicula, Sicily
 Sib, wide, various
 Sibo }
 Sibu } a custom
 Siepan, to lie in wait, to plot
 Sifran, to sift
 Sigā, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenb, thirsty
 Sige-peob, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geor, a money gift
 Singal }
 Singala } continual, lasting
 Singalhce, perpetually
 Singan, to sing
 Sinrcipe, wedlock
 Sint. See pejan
 Siuca, a sick person
 Sioron, seven
 Siolopa, Iran
 Sioloc, silk
 Sioman, to sew
 Sit, time, occasion, a path, an arrival
 Siðpan }
 Siðpan } after, afterwards
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Sleā, to slay, to strike, to cast or throw
 Slepan on, to slip on, to cast on
 Slutan, to slit, to tear
 Sluð, changeable, inconstant
 Smal, small
 Smealic, subtle, deep, profound
 Smealhce, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeatung, argument
 Smec, smoke
 Smolt }
 Smyle } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Snipan, to cut off
 Snýttro, wisdom
 Sorte, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sonb, sand
 Sonbbeoph, a sand-hill
 Sonbcopn, sand, grains of sand
 Sojan, to sorrow, to grieve, to be anxious
 Soð }
 Soða } true
 Soðan }
 Soð-cpibe, a true saying, a maxim
 Soð-fært, just
 Soð-færtneþ, truth, sincerity
 Soð-ypell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite, to seduce
 Speapca, a spark
 Speb, means, power, wealth, effect
 Spell, speech, language, discourse, argument
 Spellian, to speak, to teach
 Spigettan, to spit
 Spiuan }
 Spynan } to inquire, to seek after,
 Spynan } to argue
 Spop, a pursuit, a track
 Sppec, speech, language, subject of discourse
 Sppecan, to speak
 Spprungan, to spring

Spnýtcan, to sprout, to bud
 Staf } a staff, a letter
 Star }
 Stan, a stone, a rock
 Stanban }
 Stonban } to stand, to be
 Stan-geapn-gum, a precious stone
 Stað, a shore
 Stabelian }
 Stapolian } to establish, to support
 Stapol, a foundation
 Stapol-fæst, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Stebe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stanan }
 Steoplear, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppofer, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Stacce, a small matter
 Staccian, to stick, to remain
 Stacel, a sting
 Stag, a path
 Stagan, to depart, to ascend
 Stalle, still, quiet, fixed
 Stalner, stillness, tranquillity
 Stangan, to sting
 Stenbenbe, standing
 Storn, a storm
 Storn-ge, a stormy sea
 Stop, a place, a dwelling
 Stwæng }
 Stwæng } strong
 Stwæng }
 Stwong }
 Stweam, a stream
 Stweon, strength
 Stwucan, to continue a course
 Stwonglic, laborious, firm, power-
 ful
 Stwund, a space of time

Stunian, to stun, to stun the ears,
 to beat against
 Stýpian, to stir, to move, to agitate
 Stýpenbe, moving
 Stýpung, stirring, motion, experience
 Stýpman, to be stormy
 Stýpmenb, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep }
 Sumup } summer
 Sumup-lanġ, summer-long
 Sun }
 Sunne } the sun
 Suna }
 Sunu } a son
 Sunbbuenb, a sailor
 Sunbep }
 Sunbop } proper, peculiar, separate
 Sunbep-rtop, a separate place
 Sunbop-ġifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Subepn, southern
 Sube-peapb, southward
 Suð-healb }
 Suð-peapber } southwards
 Spa, as
 Spa-eyne, even so
 Spa ropð rpa, as far as, as much as
 Spæc, taste, savour
 Spæp }
 Spap } heavy
 Spæpner, sluggishness
 Spærlce, courteously
 Spwð, a path
 Spæbep, whether, whichever
 Spapan, to swæp
 Speapz, swarthy, black
 Spepan, to sleep, to smoulder
 Spepl, brimstone
 Speġ, a sound
 Speġel, the sky
 Speġel-topht, heavenly bright
 Spelġan }
 Spilġan } to swallow
 Spylġan }
 Spelġenb, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopb, a sword
 Speocehan, to testify
 Spectol }
 Spectul } clear, manifest
 Spurol }
 Spectole }
 Sputele } clearly, plainly
 Sper, sweet
 Spetmet, a sweetmeat
 Spetner, sweetness, an allurement
 Spjan, to move, to revolve
 Spjrt, swift
 Spjrtner }
 Spjro } swiftness
 Spjn, a swine
 Spincan, to labour
 Spungan, to scourge, to afflict
 Spjpa }
 Spjpa } a neck
 Spjð, strong, great
 Spjbe, vary
 Spjðhc, vast, excessive
 Spjðhc, powerfully
 Spjþp, rather, more
 Spjþp, most chiefly
 Spjngopner, drowsiness
 Spotmetcar, sweetmeats. See
 spetmet
 Sjhan, to soil, to stain
 Sjloppen, silver
 Synbeplic, peculiar
 Synbeplice, singly, separately
 Synn, sin
 Syp, a moistening

T.

Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-spjðhc, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Tebbe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhian, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teuja, the tenth
 Tid, tide, time, season
 Tiep, a heap, an expanse
 Tjgny, a tiger
 Tjhtan }
 Tjhtan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tilian }
 Tjolan } to till, to toil, to effect a
 Tjolan } cure, to endeavour
 Tille, a fixed state
 Tjlung }
 Tjlung } labour, pursuit, anxiety
 Tjma, time
 Tjmbpan }
 Tjmbpan } to build
 Tjman, to irritate
 Tjppan, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpæban, to spread
 Tobpæcan, to break
 Toclujan, to cleave, to split
 Tocrapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobælan, to divide
 Tobpjan, to drive, to disperse
 Tojleapan }
 Tojleapan } to flow away
 Tojoplæcan, to allow
 Tojranbian, to require
 Tojæbepe, together
 Tojebibban, to pray to
 Tojæbeban, to join to
 Tojhbhan, to glide away, to slip
 Tohealhan, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolectgan, to separate
 Tonemnan, to name

Tonuman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torceab, a difference
 Torceaban, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcuban, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Tortencan, to disperse; part. tortence
 Torppan, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topeapb, the future
 Topeapber, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppan } to overthrow, to de-
 Topyppan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpuja } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpujan }
 Tpepner, trust
 Tpum, strong
 Tucian, to punish, to torment
 Tudop, a production, a progeny
 Tunge, a tongue
 Tungal, a star, a constellation
 Tupa, twice
 Tya }
 Tpega } two, twain
 Tpegen }
 Tpeogan } to doubt, to hesitate
 Tpeonan }
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpit, a twig, a small branch
 Tpinchan, to twinkle
 Tpiojet, two-footed
 Tpiojeb, inconsistent
 Tyan, to instruct
 Tybepner, frailty, weakness

Tybpuan, to nourish
 Tybpung, propagation
 Tyht, instruction
 Tyndpe, fuel

U.

Ujan, above
 Urop, higher
 Unabepenbhc, unbearable
 Unabinbenbhc, indissoluble
 Unæpel, ignoble, unnoble
 Unapeht, unexplained
 Unapumeb, countless, unnumbered
 Unapcegenbhc, indescribable, unspeakable
 Unæþpotenlice, unceasingly
 Unapenbenbe }
 Unapenbenbhc } unchangeable
 Unbeopht }
 Unbyþht } unbright, less bright
 Unbpoc, unbroken
 Unclean, unclean
 Uncuð, unknown, strange
 Uncepenbe, inanimate, unspeaking
 Uncynb, unnatural
 Unceabhc, undying, immortal
 Under, under, beneath
 Undepbæc, backwards, behind
 Undepetan, to eat under, to subvert
 Undepron, to undertake, to obtain, to receive, to be subservient
 Unbeplutan, to support, to sustain
 Undeprtanban, to understand
 Undeprtabolært, unstable
 Undepþeob, subject, put under
 Undepþeoban } to make subject, to
 Undepþioban } degrade
 Uneape }
 Ungeape } scarcely, with difficulty
 Unetney, uneasiness
 Unrægep, not fair
 Unræglhc, healthy, undying
 Unræcoblice, honourably
 Ungebybe, disagreeing
 Ungercynbhc }
 Ungercynbhc } unnatural
 Ungeapenlice, unreasonably
 Ungeenbob }
 Ungeenboblice } never ending

Ungeþær, impassable	Ungeþatfull, unwise
Ungeþæræglice, inconceivably, im- moderately	Ungeþatig, irrational
Ungeþyð, insatiable	Ungeþunelic, unusual
Ungeþæpeb, unlearned, ignorant	Ungeþlab, unpleasant, not glad
Ungeþeþnblic, incredible	Ungeþleapner, want of skill
Ungeþeþc }	Ungeþhal, unhealthy, unsound
unlike, different	Ungeþeþeb, unheard
Ungeþeþp, a misfortune	Ungeþhope, fierce, tempestuous
Ungeþeþeuged, unmixed	Ungeþhy, unhappy
Ungeþemet, excess	Ungeþhop, not bent down, erect
Ungeþemet, immeasurable	Ungeþheapþienb, unchangeable
Ungeþemetwært, intemperate, im- mensa	Ungeþlæneþ, unlearned
Ungeþemetwærtner, intemperance	Ungeþlonb, a desert
Ungeþemetlic, violent, immoderate, unbounded	Ungeþmæpe }
Ungeþemetlice, immoderately, beyond measure	ignoble, not celebrated
Ungeþmýnbig, unmindful, forgetful	Ungeþmeþe, unworthy
Ungeþeneþ, uncompelled	Ungeþmehtig }
Ungeþeþab, rule, unfit, at variance	impotent, weak
Ungeþeþeþice, recklessly, confusedly	Ungeþmehþig }
Ungeþeþum }	Ungeþmenþbinga, unexpectedly
quantity	Ungeþmennyrlic, inhuman
Ungeþeþuren, inconvenient	Ungeþmetta, excess
Ungeþeþurenlic, unbecoming	Ungeþmihþ, weakness
Ungeþeþurenlice, indecently	Ungeþmýnbinga, undesignedly
Ungeþeþweþice, roughly	Ungeþneþe, willingly, uncompelled
Ungeþeþwig, unhappy	Ungeþnet }
Ungeþeþwib, trouble, misfortune, sor- row	vain, unprofitable
Ungeþeþceabþyr, irrational, imprudent	Ungeþnyþice, unprofitably
Ungeþeþceabþyrner, imperfection, want of reason	Ungeþoreþþyrþeþblic, unconquerable
Ungeþeþenlic }	Ungeþonþenþenblic, unchangeable
invisible	Ungeþreht }
Ungeþeþenlic }	Ungeþuht }
Ungeþeþeþþeg }	wicked, unfit, unjust
Ungeþeþeþþig }	Ungeþýht }
inconstant	Ungeþuht }
Ungeþeþere, inconvenient	injustice
Ungeþeþær, discordant, unrelenting	Ungeþuhtþæmeþ, adultery, unlawful lust
Ungeþeþærner, trouble, discord, wickedness	Ungeþuhtlic, unjust, wrong
Ungeþeþyð, impatience	Ungeþuhtlice, unjustly, unrighteously
Ungeþeþyþelice, impatiently	Ungeþuhtþyr, unrighteous
Ungeþeþum, infirm	Ungeþuþot, sorrowful
Ungeþeþalþer, involuntarily	Ungeþuþotner, sorrow, bewailing, sad- ness
Ungeþeþyr }	Ungeþuþyþþyrner, unrighteousness
unwise, ignorant	Ungeþramþþæþ, incongruous
Ungeþeþær, ignorance	Ungeþreþeþfulner, innocence
	Ungeþreþbíg }
	Ungeþreþyðbíg }
	guiltless, innocent
	Ungeþreþýþeo, folly
	Ungeþreþall, moving, restless
	Ungeþreþang, weak

Untŕyjuenbe, unstirring, immov-
 able
 Untŕeotol, imperceptible
 Untælu, faultless
 Untella, not well, amiss
 Unbeapŕ, ruin, detriment
 Unbeap, a fault, vice
 Unþýlbiz, impatient
 Untablice, unseasonably
 Untilab, destitute
 Untioþiz, untiringly
 Untobæleb, undivided
 Untobælebbic, indivisible, inse-
 parable
 Untŕeopa, wanting in faith, deceit
 Untŕýmner, infirmity
 Untŕeopæalb } sincere, simple
 Untŕioŕenbe, undoubting
 Untyb, inexperienced
 Unpeuunga, unexpectedly
 Unpeopð, worthless, dishonourable
 Unpeopþian, to dishonour, to dis-
 grace
 Unpeopþŕape, dishonour, unworthi-
 ness
 Unpiller } against one's will, un-
 Unpillum } willingly
 Unþŕoðm, folly
 Unþitnoð, unpunished
 Unþluteŕgan, to change the figure, or
 appearance
 Unþpæcen, unpunished
 Unþŕþñer, unworthiness, mean-
 ness
 Unþŕýnum, unpleasant
 Unþŕýþb, misfortune
 Upahebban, to raise, to advance
 Upapæpian, to uprear, to exalt
 Upenbe, the top, the upper part
 Upŕeapian, to go up, to ascend
 Up-on-ŕeþuhte, upright
 Uppan, upon
 Uppýne, rising, an up course
 Uppeapb } upwards
 Uppeapþer }
 Upe }
 Uþeþ } our
 Uþ, pl. See ic
 Utadŕuan, to drive out, to expel

Utapan, to depart, to go out
 Utan, outwards, from without
 Ute } let us
 Uton }
 Utancyman, to come from without
 Utapeallan, to well out, to spring
 out
 Utemert, most remote, furthest
 U'pita, a philosopher
 Uua, woe

7.

7ac, weak
 7adic, weak, vain
 7adice, weakly
 7abau, to waste, to walk
 7esce, a watching
 7eb, clothes, apparel
 7ebi, indigence, want
 7ebla, indigent
 7ert, a wonder, a marvel
 7eg, a wave
 7elhpeop, bloodthirsty, cruel
 7elhpeopner } cruelty, slaughter
 7elhpuopner }
 7een, a waggon
 7ener-byla, the waggon shafts
 7epen, a weapon
 7ep, prudent
 7epelice, anxiously
 7epyrice, prudence
 7epð, notable, extraordinary
 7ertm, fruit
 7et, wet
 7eta, liquor
 7etep, water
 7eban, to hunt
 7ajan, to admire, to wonder at
 7arung, astonishment
 7ag }
 7ah } a wall
 7axan, to wag, to move to and
 fro
 7an }
 7on } dark, idle, wan
 7oun }
 7ana, a want
 7ancel, unskill's

- ƿanðlung, changeableness
 ƿanþman, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapeman, to guard one's self
 ƿapoð }
 ƿeapob } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿæð, a flight
 ƿæxan }
 ƿæxan } to increase
 ƿæxan }
 ƿea, woe, misery
 ƿea, miserable
 ƿealb, the wealth, a wold, a forest
 ƿealban, to rule, to govern, to wield
 ƿealbanb }
 ƿealbenb } a ruler, a governor
 ƿealbenbe, powerful
 ƿealbleþep, a rein
 ƿealhƿotob, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealpan, to roll
 ƿeapb, a guardian
 ƿeapbigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecg, a wedge, a mass of metal
 ƿecggan, to rouse, to agitate
 ƿebenbe, insane, mad
 ƿebep, weather, a storm
 ƿeg, a way
 ƿeg-ƿapan, to travel
 ƿegƿepenb, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealben, well contented
 ƿelg, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
 ƿendan, to turn, to proceed, to bend, to govern
 ƿendel-ƿæ, the Wendel sen
 ƿenbing, a change
 ƿeob, a weed
 ƿeopab }
 ƿeƿeb } a company, a host
 ƿeƿob }
 ƿeopc-man, a workman
 ƿeopb } fate, fortune
 ƿypb }
 ƿeoƿob, sweet
 ƿeoƿpan, to cast, to throw
 ƿeoƿð }
 ƿeoƿðlic } worthy, deserving
 ƿypbe }
 ƿeoƿban, to be, to exist
 ƿeoƿðfullic, honourable
 ƿeoƿðfullice, honourably
 ƿeoƿðgeorn, desirous of honour
 ƿeoƿbian, to honour, to distinguish, to enrich, to worship
 ƿeoƿðmynb, honour, dignity
 ƿeoƿðƿrice, dignity, advantage
 ƿeoƿulb-byrð } worldly occupa-
 ƿeoƿulb-byrðgung } tion
 ƿeoƿulb-buenb, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepban, to corrupt, to injure
 ƿepg, weary, vile
 ƿeplic, manly, worthy of a man
 ƿepoban, to grow sweet
 ƿepobob, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-bæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-ƿeapb, westward
 ƿertmæpe, fertile
 ƿertmert, most westward
 ƿhilum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿib, wide
 ƿib-cuð, widely known, eminent
 ƿibe, widely
 ƿibgulle, wide, spacious

- ʒibgilner, amplitude
 ʒibmæpe, far-famed, celebrated
 ʒij, a wife, a woman
 ʒipian, to take a wife, to marry
 ʒig, war
 ʒigenb, a warrior
 ʒiger-heapb, a leader of war
 ʒi-la-pai, well-away!
 ʒilb, wild
 ʒilb-beop, a wild beast
 ʒilla, the will
 ʒillan } to will, to desire, to wish,
 ʒiluan } to be inclined to
 ʒilnung, desire
 ʒin, wine
 ʒinb, the wind
 ʒinban, to wind, to wander, to
 circle
 ʒinber-bom, the power of the
 wind
 ʒingeapb, a vineyard
 ʒingebyunc, wine-drink; i.e. wine
 ʒinnan, to labour, to toil, to con-
 tend, to conquer
 ʒintep, winter
 ʒintpeg, wintry
 ʒij, wise
 ʒirbom, wisdom
 ʒire, way, custom, wise
 ʒirt, food
 ʒit, the mind
 ʒita, a wise man, a senator, a
 noble
 ʒitan, to know
 ʒitan, to blame, to punish
 ʒite, a torment, a punishment
 ʒið, with, towards
 ʒið-cpeþan, to gainsay, to contra-
 dict, to oppose
 ʒipeppeapb, adverse, rebellious, in-
 consistent
 ʒipeppeapbner, adversity
 ʒipeppinna, an enemy
 ʒiðopan, before
 ʒiðmetan, to compare
 ʒiðrtandan, to withstand
 ʒiðpinnan, to oppose
 ʒitman, to torment, to punish, to
 injure
 ʒitnung, punishment
 ʒlætta, a loathing
 ʒlanc, splendid, rich
 ʒlatian, to grieve
 ʒlenco, splendour, prosperity, pride,
 arrogance
 ʒltan, to behold, to look upon
 ʒltre, beauty, excellence
 ʒltreg, beautiful
 ʒob-bpaz, fury
 ʒog }
 ʒoh } wrong
 ʒoh-ʒremmenb, a doer of wicked-
 ness
 ʒoh-hæmet, adultery, unlawful
 lust
 ʒol, a plague, severity, mischief
 ʒolcen, a cloud, the welkin
 ʒon, error
 ʒoncla, unstable
 ʒonbæb, a crime
 ʒong-ʒtebe, a field
 ʒon-ʒilla, evil desire, lust
 ʒon-ʒilnung, evil desire, a wicked
 purpose, lust
 ʒon-pypb, evil fortune
 ʒop, weeping
 ʒopb, a word
 ʒopb-hopb, a treasury of words
 ʒoppn, a multitude, a number
 ʒopulb, the world, life in this
 world
 ʒopulb-lurt, worldly lust, plea-
 sure
 ʒpac, exile, banishment
 ʒpacu }
 ʒpæc } vengeance, injury, revenge
 ʒpec }
 ʒpæcan } to punish, to correct
 ʒpecan }
 ʒpæc-ʒið, banishment
 ʒpæc-ʒtoþ, an evil place, a place of
 banishment
 ʒpænner, lust, luxury
 ʒpæþian }
 ʒpeþian } to support
 ʒpað, anger, wrath
 ʒpað, angry, violent
 ʒpape }
 ʒpapum } quickly
 ʒpecca, an exile, a wretch

ꝥneƿan, to accuse
 ꝥneƿ, a fraud, deceit
 ꝥneƿan, to tend towards, to incline,
 to strive
 ꝥneƿan, to wring, to press
 ꝥneƿan, to write
 ꝥneƿe, a writer
 ꝥuƿa } a wood
 ꝥuƿa } a wood
 ꝥuƿa-fugel } a wood fowl
 ꝥuƿa-fugel } a wood fowl
 ꝥuhhung, madness, fury
 ꝥuht } a thing, a creature
 ꝥulƿen }
 ꝥulƿen } glory
 ꝥulƿ, a wolf
 ꝥunb, a wound
 ꝥunb, wounded
 ꝥunƿen }
 ꝥunƿen } a wonder
 ꝥunƿen }
 ꝥunƿen } wonderful
 ꝥunƿen }
 ꝥunƿen } wonderfully
 ꝥunƿen }
 ꝥunƿen, to wound
 ꝥunƿen, to wonder, to wonder at,
 to admire
 ꝥunƿen, wonderfully
 ꝥuman, to remain, to dwell
 ꝥunƿen, pleasant, winsome
 ꝥunƿen, happily
 ꝥunƿen, pleasantness
 ꝥunƿen, to labour, to make
 ꝥunƿen, a maker, a wright
 ꝥun, a worm
 ꝥunƿen, to warn, prevent, refuse
 ꝥunƿen, worse See Yfel
 ꝥunƿen, a plant, a herb
 ꝥunƿen, a root

Y.

Yfel, evil
 Yfel, bad; comp. ꝥyƿre, sup.
 ꝥyƿre
 Yfele, evilly, miserably, badly
 Yfehan }
 Yfehan } to inflict evil
 Yfel-pullenb, evil-minded

Yfel-pyƿcan, to do evil
 Yfeƿert, highest, uppermost
 Ymb-ƿeƿan, to turn round
 Ymb-ƿyƿan, to encircle, to em-
 brace
 Ymbe, about
 Ymbe-hƿeƿert } the circumference,
 Ymb-hƿeƿert } a circuit
 Ymb-hƿyƿert }
 Ymb-hƿeƿan, to turn about, to
 turn round, to encompass
 Ymbe-lucan, to lie around
 Ymb-ƿon, to encircle, to encompass
 Ymb-habban, to include, to con-
 tain
 Ymbhog, care, anxiety
 Ymb-ƿeƿan, to revolve about
 Ymb-ƿitan, to surround
 Ymb-ƿneƿan, to speak about
 Ymb-ƿcanban, to surround
 Ymb-ƿneƿan, to labour after any-
 thing
 Ymb-utan, round about
 Yƿman, to afflict, to oppress
 Yƿmung, a wretch
 Yƿmũ, misery
 Yƿnan, to run
 Yƿpe, anger, ire
 Yƿmunga, angrily
 Yƿrienb, angry
 Yƿmunga, anger
 Yƿt, a tempest, a storm
 Yƿe, outwards; sup. yƿeƿert, fur-
 thest
 Yũ, a wave

D.

Ða, as, when
 Ðeƿe. See Ðy
 Ðeƿteƿner } darkness
 Ðyƿteƿner }
 Ðaƿan, to suffer, to permit, to
 allow
 Ðaƿung, permission
 Ðanc } thanks, will, mind, favour
 Ðonc }
 Ðancian, to thank
 Ðanc-ƿyƿũ, thankworthy, accep-
 table
 Ðanon, thence

- Ðapn } there
 Ðapa }
 Ðeahtr, counsel, thought
 Ðearf, need, necessity
 Ðearfan } to need, to have need
 Ðurpan }
 Ðearflice, carefully
 Ðeap, heavy
 Ðeaple, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } athane, a servant
 Ðegnung } service, office, duty, re-
 þenung } tinue
 Ðencan }
 Ðencean } to think, to imagine, to
 Ðuncan } meditate
 Ðenben, while
 Ðeman }
 Ðemgan } to serve, to minister
 Ðeob, a country
 Ðeoban, to join, to associate
 Ðeoben } a lord, a ruler, a people's
 Ðioben } ruler
 Ðeobyr, a language, a nation
 Ðeob-lond, people's land, a people
 Ðeor, a thief
 Ðeon }
 Ðion } to flourish
 Ðeoprcpolb }
 Ðyprcpolb } a threshold
 Ðeortpu }
 Ðiortpo } darkness
 Ðurtpu }
 Ðeop, a servant, a slave
 Ðeopdom, service, servitude
 Ðeopman, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðibep, thither
 Ðillic }
 Ðyllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingepe, an advocate, a pleader
 Ðungian, to plead at the bar, to
 obtain
- Ðioð-ppuma, a nation's founder, a
 creator
 Ðiortpan, to darken
 Ðiotan }
 Ðutan } to howl
 Ðyr, this
 Ðyrl, the shafts of a waggon
 Ðorþian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-mob, wise in mind, wise
 Ðoncean, as often as
 Ðonouþeap, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæb, thread
 Ðpægian, to run
 Ðpag, course of events, space of
 time
 Ðpeagan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðnetan } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peþpe } three rows of rowers
 Ðpe-peþpe }
 Ðpubba, third
 Ðpe-pealb, three-fold
 Ðpungan, to crowd, to throng, to
 rush
 Ðpio }
 Ðpy } three
 Ðputag, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpýccan, to tread on, to trample
 Ðpým, greatness, majesty, a crowd
 Ðpým, glorious
 Ðunep, thunder
 Ðunpan, to thunder
 Ðuph-papan, to go through, to
 penetrate
 Ðuph-reon, to see through
 Ðuph-teon, to accomplish, to fulfil
 Ðuph-punan, to remain, to con-
 tinue, to persevere
 Ðupyt, thirst

Duprteg, thirsty	Dy, then, when, therefore, because
Dur, thus	Dy-lær, lest
Dusenb, a thousand	Dyle, Thule
Dpapuan, to tamper, to moderate	Dynel, a hole
Dpeop, perverse	Dyrtan, to thirst
Dpeopteme, a brawler	Dyrtje, dark

THE END.